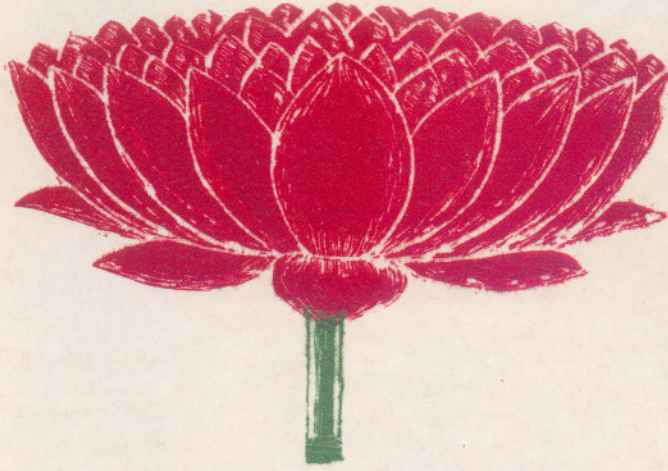


# SAMARPANAM

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सदा शान्तस्वरूपाय परमानन्ददायिने ।  
समचित्ताय श्रेष्ठाय राधाकृष्णाय ते नमः ॥

स म र्प ण ०



॥ श्रीगुर्वष्टकम् ॥

शुशब्दस्त्वन्धकारः स्यात् सशब्दस्तन्निरोधकः ।  
अन्धकारनिरोधित्वात् गुरुरित्यभिधीयते ॥

अजायानादयेऽनन्तायामराय जगत्सृजे ।  
नरसिंहाय देवाय श्रीकृष्णाय नमो नमः ॥

जीवसौख्यनिधानाय सत्तारूपेण गजते ।  
नरसिंहाय देवाय श्रीकृष्णाय नमो नमः ॥

सर्वेषां साक्षिणेऽकामायानन्दाय चिदात्मने ।  
नरसिंहाय देवाय श्रीकृष्णाय नमो नमः ॥

ज्ञेयध्येयस्वरूपाय श्रुतिशक्त्यैक चेतसाम् ।  
नरसिंहाय देवाय श्रीकृष्णाय नमो नमः ॥

निर्गुणाय जगन्निवन्त्ररचनाहेतुमायिने ।  
नरसिंहाय देवाय श्रीकृष्णाय नमो नमः ॥

जगतां हेतवे तुभ्यं तारकाय परमात्मने ।  
नरसिंहाय देवाय श्रीकृष्णाय नमो नमः ॥

सर्वदेवेषु देवाय श्रुतिगीताय सर्वदा ।  
नरसिंहाय देवाय श्रीकृष्णाय नमो नमः ॥

शुद्धाय बोधरूपाय जगत्त्रयसुसाक्षिणे ।  
नरसिंहाय देवाय श्रीकृष्णाय नमो नमः ॥

गुर्वष्टकं पठन् प्रेम्णा गुरुभक्त्या च सन्ततम् ।  
राधाकृष्णयतिर्ब्रूते दिव्यज्ञानप्रचोदकः ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥



# SAMARPANAM

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COMPILED AND EDITED

BY

R. NARAYANA IYENGAR

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॥ त्वदीयं वस्तु गोविन्द तुभ्यमेव समर्पये ॥



This book is offered at the feet of  
**LORD SRI RADHAKRISHNA**  
On the occasion of the seventyfifth birthday of  
**SRI SRI RADHAKRISHNA SWAMIJI**







Message from Sri B. D. Jatti the  
Acting President of India



SECRETARY

*To the Vice-President of India  
New Delhi 110011  
December 29, 1976*

Dear Sir,

While acknowledging receipt of your letter dated December 20, 1976, I am desired to inform you as follows. The Vice-President of India thanks you for the nice gesture in thinking of him and inviting to contribute an Article for the proposed Special Brochure to commemorate the 75th Birthday Celebrations of Param Poojya Sri Radhakrishna Swamiji. Owing to acute pressure on time and numerous other commitments to be fulfilled, the Vice-President regrets he has to deny himself the pleasure of acceding to your request. It is hoped you will be good enough to appreciate the difficulty and excuse. The Vice-President has, however much pleasure in offering his reverential 'Pranams' to His Holiness on the crossing of this significant milestone and in wishing many more decades of fruitful endeavours in promoting spiritual advancement.

*Yours sincerely,*

V. PHADKE



Message from Swami Prabuddhananda  
President : Vedanta Society of Northern California



2323, Vallejo Street  
San Francisco  
California, 94123, U. S. A.  
January 2, 1977

My dear Iyengar,

I was very glad to receive your letter of 16th December and to learn of your proposal to bring out a souvenir to mark the 75th birthday of Sri Radhakrishna Swamiji. Thank you for asking me to write an article on some spiritual subject. So far, due to various reasons, I have not been able to put my mind in this direction. It is also true there is very little time left after attending to our activities. So, please forgive me. I can only quietly pray for the success of your project.

I too have heard from different sources about the controversy between spirituality vs. scientific thinking. As you have rightly remarked, they are not really at war. One helps the other. Truth is self-evident. It is untouched by our arguments for or against it. It is also not affected by our belief or disbelief. It stands on its own strength. It is we who have to remove the misconceptions or ignorance about it, and realize it as our own essence and the essence of everything, including scientific thinking, siddhis, avatars, and so on. At one stage of our life, we revel in such intellectual and emotional gymnastics. Then through the grace of the Lord a day comes when we want just Him. Let us all pray that that day may come very soon in our lives.

Please give my regards to Sri Radhakrishna Swamiji.

With all good wishes,

*Yours in the Lord,*  
PRABUDDHANANDA



## PREFACE

It has been a long felt desire of all the devotees of Sri Radhakrishna Swamiji that a few publications about his life and teachings should be brought out. The present book is only a small step in that direction. Once when I asked Swamiji what should I write about him in the book, he answered 'write simply Rama, Rama, Rama .....'. However appropriate this may be, since almost nothing personal is known about Swamiji even to many of his close devotees, a few facts about his early life may not be out of place here.

"Sri Swamiji was born to Srimati Lakshmi Ammal and Sri Venkataramana Iyer as their third son on 15 April 1902 (*Chaitra, Poornvashada* in the *Souramana* calendar) in the village of Poyyamozhi, belonging to the Tiruchinapally district. Since he was born after his mother took the *prasad* of a *Radhakalyana* function conducted in the village, he was named Radhakrishna by his parents. Almost immediately after his birth he was adopted by a grandmother of his, making him the heir apparent to a large amount of wealth and landed property. Till the year 1922 Swamiji was in Trichy Town for his education. From 1922 till 1942, when he totally renounced the family connections he used to be mostly in Fernhills, Ooty.

Love for God and an urge for a spiritual life have been inborn in Swamiji. Even in his younger days, whenever he got angry in the house, he would run to the village Shiva temple to introspect and control the anger. At times he would sit embracing the idol for hours together, causing much concern to the priest. The family diety on his father's side has been Lord Srinivasa of Gunashekhara. On the mother's side Mother Kamakshi has been the family diety. Thus, to these two aspects of the Supreme he developed a great attraction right from his childhood days. Once, at the age of seven or eight, late in the night when all were sleeping, he heard some one



knock at the door of the *pooja* room from inside. When he woke up his mother, she felt it may be cat and slept away. But the strange sound continued and Swamiji could even hear a lady's melodious voice 'open the door'. Taking courage, Swamiji opened the door to find none other than the Divine Mother Kamakshi Herself coming out as a young women of about thirty, clad in a green saree and with a bright *kumkum* mark on the forehead. The Mother held his hand and took him to the terrace to chat and play for some time. When Swamiji felt sleepy she asked him to go down and sleep. Probably, a full volume can be written about his spiritual experiences only. Here it suffices to say that the divine hand has shaped him from his very birth for a higher life. An important incident in his life has been the vision of Lord Dattatreya, in the caves of Kurla near Poona. Somewhere in 1922, Swamiji, while going from Poona to Bombay, heard of the caves and out of curiosity got down at a way-side station to see them. After seeing them he had an urge to remain there for forty-eight days in solitude meditating on the Lord. He lived on the *chapaties* and milk supplied by the villagers nearby. On the forty-sixth day or so, Swamiji had the glorious vision of Lord Dattatreya who asked him to remain in this world helping others.

Swamiji many times refers to his contact with Sri Bet Narayana Maharaj with great affection. Sri Narayan Maharaj was a saint well known as a great *Datta-Upasaka*, in Maharashtra and Karnataka. His *samadhi* is in this city only. Sri Narayan Maharaj in 1927, during his stay in the palace of the Maharaja of Mysore, at Ooty used to invite Swamiji everyday to be near him and ask Swamiji to recite *Purusha Sooktha*. He also voluntarily initiated Swamiji into the *Datta Mantra*.

Swamiji, came to Bangalore in 1952 at the suggestion of Sri Narasimha Swamiji. In 1953, he founded the Sai Spiritual Centre. Currently he has been the President of the All India Sai Samaj, Madras; also. The spreading of the message of his Guru Sri Narasimha Swamiji has been the mission of his life. This message is nothing other than the '*shubhra marga*' the clean Path of the great saint Sri Sai Baba of Shirdi. As a part of this, once in 1954, Baba in a vision asked Swamiji to propagate the three things अ (A), उ (U), and



म (MA); which together form ॐ (OM), the Brahman. He further explained them as A-Bhagavadgita, U-Vishnu 'Sahasranama and MA- Satsangh."

It is our good fortune we have been able to offer this book to Sri Swamiji on his 75th birthday, as a humble token of our love and respect for him.

The book is divided into four sections. The first section has two articles on Sri Sai Baba. The second section with three articles is on Sri Narasimha Swamiji. The third section is devoted to Sri Radhakrishna Swamiji. The first seven articles extracted from the diary of a devotee, are on the general teachings of Sri Swamiji. An attempt is made in these to present the important teachings of Swamiji in his own words. The remaining articles of this section are by a few devotees on their contact with Swamiji. These represent not only a rich variety of experiences, but also a sample of the various personal angles from which the devotees view Swamiji. Indeed, the statement एकं सद्विप्रा बहुधा वदन्ति could be taken to be true regarding saints also. The fourth and final section of the book, which opens with an article on Sri Vishnusahasranama in Kannada, has in all seven articles of general interest. The Sanskrit poems composed by Swamiji long back, are given on the inside cover pages. The material printed on the back cover is the daily final prayer at the ashram of Swamiji. It is my sincere hope, the book will be of interest not only to the devotees and admirers of Baba and Swamiji, but also to many aspirants on the spiritual path.

The book would not have taken its final shape without the loving support and co-operation of all the authors. I express my heartfelt thanks to all of them. Eventhough I like to thank every one of them by name, limitations of space restrain me from doing this. Messrs. Samsrkita Sahitya Sadana and Chanchu Enterprises of Mysore have done a very neat job of the printing. My thanks are due to them. Sri R. S. Chitnis, New Delhi, made available the colour block of Sri Sai Baba. I am thankful to him for his help. The publication cost of this book has been met by the voluntary donations of Sri Jaswant Contractor, Sri Srichand Rajpal, Sri S. Doraiswamy and



Sri R. Narasimha. The credit of bringing out this book goes to these devotees.

Lastly, I express my gratitude to all my co-devotees for entrusting me with this work, thus giving me an opportunity to be of some service to the noble cause of Baba and Swamiji.

BANGALORE  
8TH MAY 1977  
CHAITRA, POORVASHADA

R. NARAYANA IYENGAR



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# Sri Sai Baba

## The Great Saint of Shirdi

R. Narayana Iyengar  
Bangalore

Sri Ramakrishna Paramahansa was fond of singing—

Stay your steps, O wandering monk!  
Stand there with begging bowl in hand,  
And let me behold your radiant face.....

A mendicant has come to us, ever absorbed in divine moods ;  
Holy alike is he to Hindu and Mussalman.....

(The Gospel of Sri Ramakrishna, Chapter 38)

Even as Sri Ramakrishna was singing like this in 1885, Sai Baba was wandering in the streets of Shirdi with a begging bowl and a radiant face, absorbed in a divine mood and treating Hindus and Muslims alike. Due to a strange, probably divine, coincidence a year later in 1886 both the saints, with some difference, had to leave their bodies. The Saint of Dakshineswar ended his earthly sojourn to be in his supraphysical abode, whereas Baba came back from the *Parabrahman* to continue his mission.

The few lines Sri Ramakrishna sang in his divine mood, can be taken as the best and complete description of Baba ; but then, earthly beings look for earthly details !

### **Birth, Childhood and Education**

As is well known, Baba's birth and childhood are shrouded in mystery. What little is known at present is from the statements made by Baba at various times to several of his close devotees. Baba was a Hindu by birth even though many thought and even now think him to be a Muslim. The fact that his ears were pierced, establishes beyond doubt his Hindu origin. It is now fairly well established that he was born to brahmin parents in the village of Panthri (or Patri)



belonging to the Paravani Taluk of the erstwhile Nizam State. His date of birth, family details and even his childhood name are totally lost. Baba never revealed these things to anyone. It is guessed that he was born around 1840. Due to some unknown reason, the young child was handed over to a Sufi fakir. Baba seems to have spent about five years with this Muslim saint. It was mostly during this period Baba picked up his knowledge of Islam.

After the death of the fakir, Baba was taken by the wife of the fakir to Sri Gopalarao Deshmukh, the zamindar of Sailu. Sri Gopala Rao was a saint of a very high order even though apparently involved in political administration as the provincial governor of the Jintur Paragana. He was a great devotee of Lord Venkatesha and due to this Baba would often refer to him affectionately as Venkusa. Guru Venkusa had a band of students studying with him in the traditional *gurukula* fashion. Baba joined this group as a young lad of nine or ten. It is doubtful whether he received any formal education in subjects like grammar, poetry or philosophy. However the precocious boy grasped all these and much more while these were taught to his fellow students. Baba in his later years often referred to his discipleship under Guru Venkusa with great tenderness and devotion. At Sailu he spent all his time in serving his guru and concentrating on his guru's form. The guru reciprocated fully and was in fact very fond of Baba. This seems to have upset the other students who went even to the length of openly hitting Baba in front of Venkusa. Probably they thought of even killing Baba. This finally led Venkusa to leave his body after transferring all his *siddhis* and powers to Baba. There is a tradition which states that Venkusa and Baba were Sri Ramananda and Kabir in their previous birth. Probably this explains the intense affection the guru and the disciple had for each other. Baba himself has said that he was Kabir. Be as it may, young Baba left Sailu and moved westward, as indicated by Venkusa before leaving his body.

#### **Coming to Shirdi :**

After Sailu we find Baba only at Shirdi. It is roughly estimated that Baba came to Shirdi around 1870. For all we know, it might have been even earlier. Baba seems to have stayed with Guru Venkusa



for about twelve years. This would mean he left Sailu around 1860. What he did during the intervening period, what parts of the country he visited, we do not know. Probably he was immersed in intense *sadhana*.

Baba came to Shirdi for the first time totally unnoticed. He seems to have moved in and out of Shirdi many times. However it is reliably recorded, he finally arrived at Shirdi along with the marriage party of Chand Patil, the head man of Dhupkeda village. The young saint in a traditional fakir's dress got down near the Kandoba temple, where Mahlsapathy accosted him with the phrase 'ya Sai', meaning 'come Sai'. About the meaning of the word 'Sai', there are several interpretations. Some say, it is an honorific used for sufi saints. A few claim it to be a corrupt form of the word 'shahi'. Still others say, it is a sanskrit word 'sayin' like 'swamin'. Probably the last meaning is nearer the truth. On this we have the authority of no less a person than Sri Ramakrishna Paramahansa who has categorically said that the highest siddha of the Baula sect among Vaishnavas is called 'Sai.' He further says that, in vedantic parlance a 'Sai' is called 'Paramahansa'. (Gospel of Sri Ramakrishna, chapter 27.)

The early years of Baba at Shirdi were spent in seclusion and meditation. He would go into the nearby forests to spend much of his time. During this period Byaji Bai, wife of Ganapat Rao Patil the village headman, used to take food to Baba wherever he might be wandering. In the nights Baba would rest at the dilapidated mosque or dance and sing in the *takia* which was a halting place for travelling Muslims. Baba was fond of the surroundings of the Kandoba temple. But entry into this temple was initially denied to him by Mahlsapathy, who took Baba to be a Muslim. Thus Baba would be found underneath the nearby *neem* tree very often. Often Baba would go around collecting medicinal herbs and treat ailing people of their sicknesses. At this period he also raised a flower garden wherein, presently his *Samadhi Mandir* stands. Gradually the mosque became his residence. Though some sadhus like Gangagira, Anandanath of Yavala, Devidas and Janakidas recognised Baba as a very great saint, the laymen of



Shirdi and nearby villages mostly took him to be an eccentric fakir and treated him as such. This situation changed only after he performed the strange feat of burning the lamps at his mosque with water, on a Ramanavami day, when the usual oil given in charity was denied to him by Pema and other oil mongers of Shirdi.

### Life At Shirdi :

Even from the very beginning it was difficult for people to decide whether Baba was a Hindu or a Muslim. He lived in a mosque dressed almost like a Muslim and would always say, *Allah Malik* (God is the Master). However like Hindu sadhus he burnt a *dhuni* constantly, visited Hindu temples and had great respect for Hindu gods. He also got many Hindu temples repaired through Mahlsapathy. This ambiguous nature of Baba attracted and repulsed people of both the religions. Once Baba went out of Shirdi with a Moulana by name Jawar Ali to Rahta for nearly two months. Probably Baba wanted to know more about Islam; particularly the Koran and the Shariat. However, Mahlsapathy along with other Hindu devotees went to Rahta and brought back Baba to Shirdi where he permanently settled. It is really ironical that Mahlsapathy the orthodox goldsmith who first refused Baba, entry to the Kandoba temple should become also the first ardent Hindu devotee of Baba. Most of the Hindus reacted in a similar manner. After observing the equanimity of Baba under all circumstances, these people gradually overcame their narrow outlook and recognised Baba as a real *Paramahamsa*.

Baba did not have any regular routine. He begged his food in front of a few houses and shared it with the dogs and crows under the *neem* tree or in the mosque. Even after his fame reached its peak, when devotees vied with each other to serve him, Baba did not stop this practice. He would spend hours together by simply sitting without apparently doing anything. One of his popular posture was to stand with an uprised hand, leaning against a wall and gaze into the infinite expanse of space. The maximum he travelled was to the villages of Rahta in the south and Nimgav in the north. He had very queer sleeping habits. It is doubtful whether he slept at all, in the ordinary sense of the term. Generally Mahalsapathy kept company



with him even in the nights. In 1886 a very interesting incident took place. Baba told Mahlsapathy that he will be going to God and that his body should be protected for three days. He also ordered that in case he did not come back into the body, the body should be buried under the *neem* tree. Much against the order of the government officials, who took Baba to be dead, Mahlsapathy kept awake for three days taking care of the body. Baba did return to this earth to continue his mission. After this incident a change was found in Baba's behaviour. He no more distributed the various herbs and medicines. For all diseases, he started giving a bit of the ash (udhi or vibhuti) from the *dhuni*. His wandering habits also decreased and he could be found in the mosque which he named endearingly Dwaraka Mayi (Mother Dwaraka, the capital city of Lord Krishna). His excessive fondness for seclusion also decreased and he gradually accepted his natural role as a Guru to the Hindu, Muslim and Parsee devotees who started coming in everincreasing numbers.

#### **As A Guru And His Teachings :**

Eventhough Baba's social behaviour and way of attracting his devotees were queer and quizzical his teachings were very traditional and none outside the traditional sanction. Thus he recognized the *adhikari bheda* and taught according to the level of spiritual development of the concerned person. Both Muslims and Hindus of different subjects and castes stayed with him and received instructions along their own paths. He never asked the devotees to give up their traditional practices and family gurus. Infact, he was positively against any such practice. He discouraged extreme behaviour in day to day life. He advised his personal attendant Abdulla- 'eat very little, one sort of dish will suffice. There is no need to eat several types of stuff. Also don't sleep much.' Similarly he chided the old lady Radha Bai for resorting to fasting to force some *Mantropadesha* from Baba. He explained his own case and asked from the devotees, figuratively two rupees — Nishta and Saburi — namely, steadfastness and courageous patience. For his very close devotees his suggestion was to look upon the Guru as everything. In general he advised the devotees to proceed along the path of devotion (Bhakthi) and surrender (Sharanagati)



keeping in view the Guru's form or any of the traditional forms like Rama, Krishna, Shiva or Devi. As a means for this he always extolled *Nama Japa*. He had a peculiar attraction towards Hanuman. Whenever he came in front of the Maruthi temple he would jump up in ecstasy. 'When I was a child' Baba once explained 'I was offered by my parents to Maruthi. So whenever I see him I tell him that I am his brother.' The *Dasyabhava* of Maruthi was so ingrained in him he would invariably say 'Oh, God is the real Master. I am only his servant. The Hindus worship me, but I transfer all that to God' Eventhough he had no partiality towards any form of godhead, somehow he seemed to be fond of *Ramnam*. To Pradhan he suggested the repetition of 'Sri Ram Jaya Ram Jaya Jaya Ram'. To the wife of Khaparde, Baba's advice was to keep on chanting 'Raja Ram Raja Ram.' Some were encouraged in an indirect manner. For example, Annasaheb Dhabolkar, the author of *Sai Satcharitra* in Marathi having decided to take to *Ramajapa* went to the mosque. To his great surprise there he found very early in the morning Baba enjoying a *Ramabhajan* sung by Aurangabadkar. Dhabolkar got the message and continued with *Ramnam*. Though Baba declared that complete surrender to the Guru and sitting quiet was all that was really needed for spiritual perfection, at various times he asked his disciples to do some specific *sadhanas*. Baba prescribed the chanting of *Vishnu Sahasranama* for Dasaganu, Shama and Dixit. To Dixit he explained that when he had heart trouble (literal or figurative, it is not known) he kept *Vishnu Sahasranama* on his heart so that Vishnu could enter the heart and cure the disease. Similarly Baba had great respect for *Bhagavadgita*. When Bapu Jog got a copy of *Gita Rahasya* of Balagangadhar Tilak, Baba felt very happy and encouraged Jog to read the book completely. However to Rege, Baba said 'do not read any book. People think they get Brahma by reading books, but they get only *Bhrama* (illusion) It is sufficient if you keep me in your heart. Let your mind and heart cooperate well'. The direction Kasinath Upasani recieved was totally different. Baba wanted Upasani to remain in Shirdi, in the solitude of the Kandoba temple for full four years, (June 1911-June 1915) before Upasani could be accepted as a real guru by the people at large. But Baba's wish remained unfulfilled. Upasani left Shirdi after



three years without the permission of Baba. Probably due to this, although acclaimed as a powerful saint, Upasani in his later years showed some social aberrations.

It is generally said that people flocked to Baba only to get some material benefits out of his yogic powers. This is an overstatement. It is true that many came to him for solving their day to day problems. But even these people gradually got transformed in the hands of the Master for a better life. Devotees like Rege, Dixit, Purandhare Mahlsapathy, Radahkrishna Mayi, Megha, Butey, Abdulla and Nevaskar, to name only a few, were never particular of gaining anything other than spiritual progress. Some were not even bothered about this ; they were with Baba purely out of love for him. At the same time however, Baba on his own accord helped the devotees in both worldly and spiritual matters using his staggering yogic powers. The powers he exhibited were mostly of three types, namely, knowledge of the past and the future, clear vision of incidents taking place at other places, and materializing himself in different forms to help the devotees. In his state as a perfect *Siddha* these powers came naturally to him and he also did not claim any greatness for these things. Once Nana Chandorkar came to Baba in a dejected mood and almost accused that Baba did not protect his grandchild and son-in-law from death. 'If you come here for these things' Baba retorted 'you come here for these things' Baba retorted 'you are mistaken. These are not in my hands. Even the Creator of this universe will not change these things. Do you think the Creator can ask the Sun and the Moon to change their positions even by a few yards. Such a thing will never be done. They would only produce chaos and confusion. But Nana was unconvinced. 'Baba' Nana questioned 'to some you say-you will be blessed with a child-and he gets one. Again you bless some with a good job and indeed he gets nicely employed. Are these not your own doings ?' 'Oh! no Nana' Baba laughed. 'I don't do any miracles. The astrologers do some calculations with the horoscopes and give their predictions. Some of these come true. In my case, I can clearly foresee much better than the astrologers and my statements are always correct. You see, my technique is also like astrology, but you ordinary men can not perceive this and you think I do miracles. You respect me for this,



but I in turn direct this respect and worship to the Lord and take care to see that you really benefit by this.'

### **The Last Eight Years And Mahasamadhi :**

During the last years namely 1910-1918, Shirdi was humming with activity being full with people interested in seeing Baba. Dixit built a house (wada) where guests could stay. This was opened by Baba on the Rama Navami of 1911. The mosque was also repaired at this period. The food arrangements were generally looked after by Sundara Bai Kshirasagar, an orthodox brahmin widow. She had an interesting practice of addressing everyone 'Radhakrishna'. Also she always kept with her the idol of Balakrishna. Due to this Baba named her 'Radhakrishna'. Thus she was known only as Radhakrishna Mayi. She was an institution by herself. Apart from looking after the kitchen, she cleaned the streets through which Baba would walk. Radhakrishna Mayi was also the cause for starting the big celebrations which attracted many people and also much criticism. The paraphernalia Baba was made to have at this stage, was that of a king. The devotees thrust on him things like horses, silver umbrellas and palanquins. Baba accepted the situation with a resigned attitude either as God's will or for pleasing the devotees. The critical people around, however, thought that to maintain the pomp and how Baba began asking larger *dakshinas* from the devotees. This was anyway a wrong interpretation. Baba refused from many visitors even voluntary contributions. He often said 'I ask money only from them whom the Fakir points out. In turn I have to take care of them.' He never allowed the silver things to come inside the mosque. When the silver ornaments on the palanquin were stolen and some one informed this to Baba, Baba contemptuously asked 'why the whole palanquin was not taken away?' Again some rumour mongers spread that Baba attracted people by performing feats for which there is no sanction of the tradition. This was the talk of idlers who knew nothing about Baba or his methods. Baba never did any act like materializing idols and rings which would baffle the minds of the devotees. As he himself explained he used his powers only to help the devotees to whom he was obliged, due to contacts in the previous births or whom the



Fakir (God) pointed out.' About his past births, Baba had many interesting stories to tell. Incidentally, he never claimed himself as an *Avatara*, in the Puranic sense, as understood by devout Hindus. It is true people worshipped him as the incarnation of Dattatreya. Baba himself said, depending on the circumstances and the persons concerned, that he should be considered as the all powerful Father by his devotees. From the state of the all pervasive universal consciousness he did declare his identification with all the usual Hindu God-heads, but then he did not just stop at that. He identified himself with the dogs, crows and ants also. His sense of I-lessness was so intense he would feel his hunger satisfied when the dogs and ants ate what was meant for him.

The money Baba received from the devotees, at times, exceeded the income of even a provincial governor. The Government authorities wanted to levy income tax on Baba. A Christian by name Chakra Narayan was appointed by the Government to watch the money that came to Baba. Baba distributed every day all the amount, as and when it was received, to the devotees. At the end of a day he was where he began. Thus no tax could be levied on Baba. However, some of the close devotees like Bade Baba and Tatyapa Patil had to pay income tax. Towards the last years Baba suffered from respiratory troubles and became very weak. Still, at times, much to the surprise of the people around he would forget his ailing body and walk about normally. Added to the weakness in the body, he had a severely burnt right hand. This he got dressed everyday by Bhagoji Sindhe whose fingers had withered away due to leprosy. In 1910 Baba once put his right hand into the *Dhuni* and forgot to lift it. He later explained that he did this to save the child of a potter nearby, which had fallen accidentally into the fireplace. Baba refused all expert medical treatment to his hand and allowed only herbal applications that too strictly by a leper. Through every such act Baba eloquently taught the outside world his own bodilessness and indirectly urged his disciples to realize for themselves this state. During the Dasara festival of 1916, Baba must have had the foreknowledge of his impending departure from the physical boundaries of body and mind. On the *Vijaya Dashami* day he tore away all his clothes, and shouted to the people nearby



'come on, see for yourself whether I am a Hindu or a Muslim'. Baba asserted further that he was doing *Seemollanghana* (crossing the border) on that day. Baba did nothing without a valid reason, even though ordinarily this was not understood and he was thought to be crazy if not outright mad. By tearing away the clothes, he was only dramatizing the eternal truth 'as the cloth is to the body, so is the body to the *Atman*'. At the level of the *Atman* where are differences such as Muslim or Hindu, man or woman ?

Those were the days when this country was in political restlessness. Of the many political leaders who visited Shirdi, Bala Gangadhar Tilak was the most prominent. Unfortunately no reliable records are available regarding what Baba and Tilak discussed. According to one version Baba said 'Swaraj aata hai, tu so jav' (Independence will come, you sleep away). Any way, Baba was not unaware of the political situation. The notes kept by Abdulla indicate that Baba discussed the political climate of the country now and then. He also predicted that there would be only nine English rulers to this country.

Baba hinted to the devotees his forthcoming *Mahasamadhi*, in several ways. He sent Chote Khan, a Muslim devotee, to Fakir Banne Miya, with a garland and the message 'Allah is taking away the light which he had lit himself'. He encouraged Bapusaheb Butey of Nagpur to build a *wada*. Baba took great interest in the architecture of this building. He used to inspect the arrangements inside the building on his way to Lendi garden. 'Once the wada is ready' Baba smilingly told shama 'let us ourselves sit inside and enjoy'. Bapu Butey planned to install Krishna's idol inside and was eager to order the image. But Baba's illness increased day by day causing concern to the devotees. From 28 September 1918 Baba almost stopped taking his regular food. A fortnight prior to his *Mahanirvana*, Baba wanted to hear the continuous reading of *Ramavijaya*. A person by name Vaze was asked to do this. This went on for fourteen days. Only on the fifteenth day Baba asked it to be stopped. On the *Vijayadashami* day, 15 October 1918, Baba woke up from his bed and sat on his seat at around twelve O'clock in the noon. Naturally the devotees felt happy and surrounded him. Baba gave away nine rupees (first five and then four) to a lady devotee



by name Laxmi who used to send *roti* for his lunch everyday. As in his life, he was symbolic in his passing away also. The number nine was a reminder of the nine types of *Bhakti* and the nine qualities of a good disciple as described in *Sri Bhagavatha*. Towards the last minutes he sent away Butey and Dixit for taking their lunch, even though they were unwilling to leave him. Then Baba learned on Baiyaji Kothe with the words 'I am going, take me to the *wada*. All the Brahmins will stay surrounding me'. Baba left the body as easily as he had discarded his clothes on a previous occasion. The devotees were all immersed in great sorrow. Bapusaheb Jog who did the pooja of Baba regularly, forgot his routine in his deep sorrow. Early in the morning next day Baba told another close devotee by name Laxman, in a dream. 'Hey, Bapu thinks I am dead. He will not come today to do the pooja. You do the pooja today.' Much against the opinion of the Muslims the body of Baba was worshipped by Laxman in the usual Hindu way. On hearing the news of the passing away of Baba the Government authorities rushed to the mosque in great haste to acquire the properties. But to their utter surprise his earthly remains were apart from the body, a tumbler, a tin (in which he begged his food), a pair of torn clothes, a broken brick given to him originally by Guru Venkusa and sixteen rupees.

The *Mahasamadhi* of Baba started a controversy about where the body should be kept and who should look after it. Such a quarrel among the devotees of great saints is not uncommon in history. Two thousand five hundred years ago the *Nirvana* of Gautama Buddha led to a quarrel among his disciples. In medieval times, the Muslim and Hindu devotees of Kabir could not come to an understanding about whether the saint's body should be buried or cremated. In the recent past, the followers of Sri Ramakrishna Paramahansa could not easily settle who should be in charge of the sacred ashes of the Master. In the case of Baba it was a controversy between the Muslims and Hindus again. Finally the Government authorities intervened and helped the majority opinion to prevail. Thus, the Hindu devotees took charge of the body and shifted it to the *Wada* built by Butey. A *Samadhi-Mandir* was constructed subsequently.



### The Story Continues:

Baba had once declared 'I will be active even from my tomb. My very bones will speak'. True to this, the shedding of the shackles of the body, if anything, has only helped Baba to be more active. Devotees march in thousands to Shirdi to see the stage on which the divine drama was enacted and to derive the grace of the Great Master. The number of people who approach Baba in the peaceful local Sai Mandirs or in the privacy of their homes or in the silence of their own hearts is just uncountable. Lakhs of people, right from the unlettered peasant woman to the most learned scholar, from the most arrogant youth to the serenest sadhaka, are day by day gradually turned towards a God conscious divine life in everincreasing measures.

This has been the openly declared mission of Baba. Once a visitor to the mosque got a doubt about the purity and traditional sanction of the methods of Baba. The doubt was not even openly expressed. Baba however answered back—'This is a white (pure) Brahmin. This mosque is a Brahmin's mosque. He will lead lakhs of people on the *Shubhra Marga* (cleanest path) to God'. Indeed, this is the greatest miracle the Saint of Shirdi performed while in the body and is now performing from his Samadhi.

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*If one devotes his entire mind to me and rests in me, he need fear nothing for body and soul. If one seeks me and me alone and listens to talks about me and is devoted to me alone, he will reach God (Chaitanya). He who worships me as Nitya, Suddha and Buddha, comes to me.*

—Baba



# Sri Ramakrishna Paramahansa and Sri Sai Baba of Shirdi The Identity of Their Mission

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An ardent devotee of Sri Ramakrishna Paramahansa who studies the life and mission of Sri Sai Baba cannot but be struck by the perfect identity in respect of their outlook on life and their contribution for the re-vitalisation of religious faith. Both came upon the Indian horizon when *Nastikya* (atheism) raised its head and had begun to eat into the very vitals of religious faith. Both were known for their abiding interest and love for the suffering beings. Both stood for the fundamental unity of all religions. Both entered now and then the realm of *Brahman* and would with considerable difficulty come down their ecstatic heights into the humdrum earthly plane. Both were known for their constant communion with the Supreme.

**Birth and early life:** In this context, it would be appropriate to consider, the historical background of the two saints. This is however available almost to the point of exactitude in the case of Sri Ramakrishna. But it is to some extent inadequate and inexact in the case of Sri Sai Baba. Thus, the exact date of birth, parentage, place of birth, the family background and the spiritual inheritance in the case of Sri Ramakrishna are recorded by chroniclers, whereas there is absence of such detailed information in the case of Sri Sai Baba whose birth and early life are shrouded in mystery. However, on the available evidences, and from the casual utterances of Baba himself, who was reticent in parting with such information, biographers of Baba have made a most reasonable estimate of the year of his birth, as well as the place of his birth and parentage. Be that as it may, it should be



noted that it is secondary in its importance compared to the great saint's work of spiritual ministration. While Baba is worshipped by the countless devotees as the *Avatara* of Lord Dattatreya, Sri Ramakrishna is hailed as the *Avatara* of Sri Gadadhara, i.e., Narayana.

**Sadhanas :** Despite their god-hood, both the *Avatarapurushas* underwent a rigorous course of *sadhanas* in their early life. It is well known how Sri Ramakrishna started with the worship of the Divine Mother and realised Her as a living reality. Then he practised the several forms of *Bhakti yoga*—*Dasya*, *Sakhya* and *Vatsalya Bhavas* and found that each united him with the Supreme. Sri Ramakrishna's spiritual *sadhanas*, went later beyond the frontiers of Hinduism. He yearned for God realization through Christianity and Islam. He practised the methods of worship and prayers according to the two religions. He met face to face Lord Jesus Christ appearing before him in the *Panchavati* garden and entering his heart. He similarly had the *darshan* of the Great Prophet Mohamad Paygambar, appearing to him in the twilight of the serene and secluded *Panchavati*, entering his heart as did Jesus Christ. Sri Ramakrishna had already realised the ultimate reality according to the *Tantrika Marga* and the *Advaita Marga*.

The result of these *sadhanas* was that Sri Ramakrishna was able to establish the fundamental validity and the universality of the different religions which according to his experience, are "the different paths leading to the same goal." Although such details of Baba's *sadhanas* are not known, it is clear that he practised *Yoga*, the path of *Bhakti* as well as the *Advaita Marga*. His respect for Islam was because of his being brought up by a Muslim couple in his infancy, while according to his own statement he was born of Hindu parents. This contact he had with the Muslims gave him opportunities to know their religion thoroughly, enabling him to establish the great truth that both the religions lead to the same goal. Although he did not have any occasion either to study Christianity or to follow it in practice, his attitude regarding that religion was one of respect.

**Devotees of various denominations :** What is of greater consequence is the contribution of these great saints, with their experience



and background of the universal religion, to the cause of spirituality. While Sri Ramakrishna used to say repeatedly, "water is called by one as *pani*, as *Jala* by another and as *water* by the third, water as such will not alter its characteristic in the least. In the same manner call God as Rama, Krishna or Allah. All the names describe the only one God, the creator". This means, that the different religions are after all the different paths to reach the Supreme Reality. Like wise, Baba would tell his devotees, that "Rama and Rahim are the same."

Just as Sri Ramakrishna embraced the tenets of Hinduism, Islam, Christianity and other religions, and has as his disciples, votaries of the diverse denominations, Baba also established the fundamental validity and unity of all religions and had devotees flocking to him, belonging to several religious faiths. The annual festivals of *Ramanavami* conducted with great eclat and pomp at Shirdi have proved to be a convincing testimony to Baba's catholicity. This great event compares very favourably with the annual celebrations of the birthdays of Jesus Christ, Prophet Mohamed, Krishna and the *Acharyas* of Hinduism at every centre of the Ramakrishna Mission throughout the world. Thus, both the *Avatarapurushas* lived for the unification of the diverse religious faiths. The spiritual and the social consequences of such an outlook among the populace are most significant: disharmony is replaced by harmony, discord by concord, hatred by friendliness, cruelty by sympathy and love.

The emphasis on the universality of the teachings of the various religious denominations was most needed and crucial in the respective times of the two great saints during which our great nation appeared to have been badly mutilated on account of religious fanaticism and attempts at religious conversions. Both Baba and Ramakrishna had identical views in respect of bringing together our people speaking different dialects and practising different religious faiths. So what the latter started in his life time, was continued by the former after the latter's *Maha Samadhi* in 1886.

**Mission of both the saints :** The stress on the development of a universal and catholic outlook by both the great saints was based upon a common mission: God realisation. The means for this



according to both were renunciation of *Kama* and *Kanchana* (lust and wealth). Sri Ramakrishna constantly stressed on *tyaga* of the worldly pleasures and realisation of the supreme, whether through *Bhakti* or *Jnana* or *Karma Margas*. This mission of Sri Ramakrishna bears perfect identity to that of Sri Sainath. The purpose of Sri Ramakrishna was to set people on the *Dharmik* path and the path of God realisation. Tirelessly, he would continue his ministration to the scores of devotees flocking to Dakshineswar. In an identical manner, Baba would affectionately instruct the devotees to think of Allah (the Supreme Lord) who is the protector and preserver of every being born into this world.

Baba's mission is succinctly and effectively expressed in the message of Sri Radhakrishna Swamiji on the occasion of Babas 50th *Mahasamadhi* Celebrations. "Though Baba was seldom egotistic enough to reveal all his plans and purposes, he did reveal the purpose of his life on a few occasions. Answering the doubts of a devotee Baba declared that he would lead lakhs of people to *Shubhra Marga* and take them to the goal, that is, the feet of God. (Tad Vishnoh Paramam Padam). On other occasions, he revealed the fact that birth after birth he was taking charge of the souls of those who implicitly trusted in him and that he provided for all their temporal and spiritual needs."

Those who have gone through the facts of Baba's life as portrayed in the authentic works of revered Narasimha Swamiji of blessed memory and also in those published by Sri Sai Samsthana, would be convinced as to how Baba acted as the guardian angel of the devotees not only looking after their worldly needs but also protecting them often against mishaps and diseases.

Sri Sainath's mission of life, as that of Sri Ramakrishna, has a considerable impact from a national view point. This is the establishment of unity through religious unification, as noted before. When a common God-hood is identified by the followers of the diverse religious denominations, universal brotherhood is the natural fruit coming to the credit of a nation. Thus states Sai Satcharitra: "Sai Baba came to bridge the gulf between Hindus and Muslims. His constant advice



to all was to this effect: Rama and Rahim are one and the same; then why should their devotees fall out and quarrel among themselves? Bring both the communities together, act sanely and thus you will gain your object of national unity."

It must of course be noted that the scores of devotees of Baba who were attracted to him, desired mostly mundane benefits such as getting their physical or mental maladies cured, procurement of employment, promotions in their jobs, success in examinations, etc. Although Baba was eager to pour out spiritual bliss, very few went to him to obtain it. Among these, prominent mention may be made of Kakasahib Dixit, the noted solicitor, who was lame in one leg on account of an accident in London, who said to his friends, "I do not desire that Baba should cure me of my lameness; on the otherhand, I want him to cure the lameness (crookedness) of my mind." It was the spiritual uplift that Dixit desired most. Another notable instance was that of R. B. Purandhare who has left a record of his first meeting with Baba which states: "I went to him with no worldly motives, though I was poor and an orphan. I was always desirous of associating with sadhus. Baba appeared to me in a vision and summoned me to Shirdi." So how did Baba deal with the vast numbers of the former category? It was characteristic of him to declare, "I give people what they want in the hope that they will begin to want what I want to give them." He wanted to give all of them God realisation ultimately. It was seen that his devotees who got their worldly desires fulfilled through his abundant grace, gradually turned their minds Godwards, leading a life of purity and integrity. They became illuminated men and women leading a blissful worldly life. We should not however forget that there were also a few great souls leading a life of renunciation, such as Swami Vijayanand and Sri Narayan Asram, going to Baba for the highest spiritual gift.

The instances of resorting to Sri Ramakrishna for fulfilment of worldly desires are few and far between in his biography, because those who went to him had already gone through worldly experiences and had realised fairly well the hollowness of the world. As such, they were men and women who were thirsting for spiritual knowledge which they got in plenty from Sri Ramakrishna. But there were also



some who got even their temporal desires fulfilled through his grace. Sri Ramakrishna himself was not averse to beseeching divine grace for getting over worldly difficulties. It may be remembered that when Narendra (Vivekananda) was beset with the acute crisis of poverty and financial stringency including litigation, following the demise of his father, approached Sri Ramakrishna for the redress of his suffering he was asked to go to the temple and appeal to the Divine Mother for help and freedom from suffering. Of course, Narendra being not a man of the world, prayed only for *jnana*, *bhakti* and *vairagya*. But if there were a man of the world commonly met with, he would have undoubtedly followed the advice of Sri Ramakrishna for getting his worldly desires fulfilled. For instance, many years after the *Mahasamadhi* of Sri Ramakrishna, his devotee by name Tej Chandra, lost Rs. 200 given to his charge by a friend of his. The former, while travelling by a tram in Calcutta, lost the entire money through pick-pocketing. Being poor and having absolutely no means to repay the amount to his friend, he went to the bank of the Ganges bitterly bemoaning the loss, praying to Sri Ramakrishna all the while for the relief from his distress. After some time, he saw Sri Ramakrishna appearing and telling him, "Why do you grieve for the loss of the money. Lift the brick at the foot of the tree on the bank and find your money." Tej Chandra rushed to the particular tree pointed out by Sri Ramakrishna and found the amount of Rs. 200 underneath the brick. This instance, is very much similar to that of a devotee of Sri Sai who lost a large sum of money during his travel and who had the vision of Sri Sai who assured him of the recovery of the amount and who later got back the entire amount from the thief who was his own cook. It must be noted that Sri Ramakrishna was not opposed to prayer to God for the removal of one's worldly suffering. We know how he made a vow to offer a tender coconut to the Divine Mother for the recovery of Rakhal from his illness. There are many instances of his devotees even in the modern times, who resort to him both for temporal and for spiritual needs. In Sri Ramakrishna's time, there were of course many going to him solely for spiritual knowledge like Vivekananda and Brahmananda and Vijaykrishna Goswami.



**Basic teachings :** Our attention may now be turned to the basic teachings of the two *apantaratmas*. Baba would say, "take what comes, be contented and cheerful. Never worry. Not a leaf moves but by God's will." In the same strain, Sri Ramakrishna would declare, "complete surrender to the Lord should be our goal. He will take full care of the devotee so that ultimately his spiritual uplift is guaranteed."

Another of Baba's constant saying was, "Allah Malik Hai" which means that God is the owner and we are all his children acting according to His will. In the same strain, Sri Ramakrishna would declare, "I am the machine and You (God) are the operator". Further, according to the tradition of Sri Sai Baba, the devotee who comes to the feet of the Guru in a spirit of utter self-surrender to him does not need to do any spiritual practices like *japa* or meditation. The devotee should give up all sense of doer-ship and the resultant *ahankara* or ego, so that the grace of the Guru may flow to him un-interrupted. "The Guru does not teach; he radiates influence. This Influence is poured in and is absorbed with full benefit by the soul which has completely surrendered itself, blotting out itself, but it is obstructed by mental activity, by reliance on one's own exertions and by every kind of self-consciousness and self-assertion." The devotee would be asked by Baba, "stay with me and keep quiet. I will do the rest." So the duty of the aspirant is to keep himself pure, chaste, honest and truthful, so as to be fit to receive the Guru's grace and completely surrender to him with full faith in him. Then only the Guru will lift him up and ultimately get him God realisation. This Guru-God concept was also stressed by Sri Ramakrishna, who for instance, told Girish Chandra Ghosh to "give the power of attorney" to his Guru who would look after every thing necessary for the disciple from the spiritual point of view.

The Guru-God concept in practice means equating the Guru with the Supreme Lord and resorting to him with the sense of complete surrender. Just as Sri Sainath happens to be the Supreme Lord for his devotees, Sri Ramakrishna is considered to be the Supreme Lord by his devotees and disciples. Thus, in both the cases



“striving is largely through devotion to the Guru”. For most of their devotees this overshadows everything. This is the meaning of the words of Baba: “keep still and I will do the rest”, and of the words of Sri Ramakrishna : “give the power of attorney to the Guru and he will do everything necessary for you.” The same assurance to the devotee.

It must be noted that like Sri Ramakrishna, Sai Baba wielded a powerful spiritual influence over his devotees to get them spiritual attainments. While Sri Ramakrishna would transmit his grace through his gaze, or touch, Sri Sainath would, rouse one's spiritual consciousness by placing his hand on the head. It is recorded that his touch conveyed certain spiritual impulses while totally removing all the lower ones, uplifting the devotee to the higher state of spirituality.

To conclude, both Sai Baba and Ramakrishna never founded a new religion. But both gave renewed faith to every one to continue the tenets of one's own religion. The devotees of both belong to various religious denominations. There are Hindus, Muslims, Christians in the main. The devotees of both have acquired religious catholicity and an outlook of universal brotherhood. May the Blessings of both the *avatara purushas* protect humanity for all times to come ! May every one attain the highest spiritual goal through their Grace.



*Feed the hungry first, then feed yourself.*

\* \* \*

*You should not stop even for a second at a place where  
anybody talks ill of a saint.*

—Baba



## Salem to Shirdi

M. Rama Murti  
Bangalore

Salem to Shirdi Would Have Seemed A Far Cry in the second decade of this century, if it had occurred to any body to link the two places. Around 1918, when Sri Shirdi Sai Baba attained *maharamadhi*, it would have surprised—and probably irritated Sri B. V. Narasimha Iyer, leading lawyer of Salem, freedom fighter, and legislator, if anybody had suggested that he should go on a pilgrimage to Shirdi. Perhaps the lawyer would have shot back: 'Shirdi? Never heard of Shirdi. Where is Shirdi? Who is the presiding deity there? And why should I go there even if I wanted to go on a pilgrimage?' Anyway Sri Narasimha Iyer was too busy to think of pilgrimages, as all his time and talents were engaged in his professional work and public activities. Among his contemporaries in Salem were stalwarts like Sri C. Vijayaraghavachariar and Sri C. Rajagopalachari. Like them he was active in the town's civic, social and cultural life. Sri Iyer was a member of the Indian National Congress, and a great admirer of Bal Gangadhar Tilak, the stormy petrel of Indian politics. In 1917 he was chosen as a member of the three-man delegation appointed by Annie Besant's Home Rule League to go to England and present India's case for freedom. Members of this team were detained at Gibraltar and sent back to India on the orders of Britain's war-time cabinet. Twice he was elected to the Madras Legislative Council, in 1914 and again in 1920. There he exposed the iniquities of the alien rule with rare eloquence.

Why, indeed, should a person like Sri Narasimha Iyer, who was riding the high wave of professional success and public esteem, think of pilgrimages and such things?

It was the year 1921, the second year of Sri Narasimha Iyer's second term in the Legislative Council. He was at the very peak of



professional and public activities. He was also engaged in carrying out repairs to the Lakshminarayana temple in the town. There was nothing to suggest that a complete change in his life was imminent. Tragedy struck in a blinding flash, taking away Sri Narasimha Iyer's two little children in one fell swoop. The children, a boy and a girl, who were playing in the courtyard, fell in a well and were drowned. When Sri Iyer recovered from shock and trauma, when the pain in his aching heart eased, when the tears dried up, he saw with clear eyes that life had a deeper meaning than seemed on the surface. His vision acquired an altogether different perspective and he saw that he had a tryst with destiny, though he was but dimly aware of its true dimensions. As Sri Narasimha Swamiji's devoted biographer and *antaranga bhakta*, Sri Saipadananda Radhakrishna Swamiji, has said, even as the bodies of the little ones were being taken out of the well, Sri Narasimha Swamiji resolved to renounce the *grihastha ashrama* and devote the rest of his life to spiritual quest and service to humanity.

The strength of his resolve may be seen from the fact that he did not leave at once, when his grief was white hot. Instead, he stayed on and withdrew from his temporal responsibilities in an orderly fashion so as to cause the least inconvenience to the others. He completed the repairs to the Lakshminarayana temple, resigned from the Legislative Council, and returned his High Court *vakil sanad*. And then, with the permission of his *kula acharya*, he set out in search of a spiritual Guru.

Sri Narasimha Swamiji's first port of call in his spiritual voyage was Tiruvannamalai where he sought refuge at the feet of the sage of Arunachala, Sri Ramana Maharshi. He stayed there for three years from 1928 to 1930 and made a deep study of the Vedanta.

At the end he found to his dismay that the intensity of *bhakti* which he had cultivated even before leaving Salem was waning. Alarmed, he left Tiruvannamalai to resume his quest for a Guru who could meet his need and was suited to his temperament of *bhakti*.

Thereafter Sri Narasimha Swamiji visited many temples and shrines, met many saints and sages.



The one saint who impressed him most and gave him practical guidance for his *bhakti sadhana* was Sri Upasani Baba of Sakori in Maharashtra.

Sri Sakori Baba advised Sri Narasimha Swamiji to stick to *bhakti marga* and avoid metaphysical speculation. He asked him to develop his *bhakti* through *japa*, *bhajana* and *parayana*, and live the life of an *akinchana*, a holy ascetic.

Sri Swamiji, however, did not approve of some elements in the teachings of Sri Upasani Baba and left Sakori in 1933, resolving never to return. This was a resolve Sri Narasimha Swamiji was destined not to carry out, as we shall soon see. Returning to Madras from Sakori, Sri Narasimha Swamiji chalked out another tour of pilgrimage and this time he planned to visit Dwaraka. On his way he stayed at Sri Siddharudha Mutt in Hubli where a *sadhaka* met him and sought his guidance. Sri Swamiji decided that the best place for this *sadhaka* was Sakori. But as he was anxious to avoid Sri Upasani Baba, he proceeded to Sakori only after ascertaining that the Baba was not there at the time. But Sri Upasani Baba was right there in Sakori when Sri Narasimha Swamiji reached the place, as if he was waiting for the return of the truant disciple. Sri Swamiji found that there was no escape from the Sakori Baba. So great was the reputation of Sri Upasani Baba that Mahatma Gandhi himself had sought his blessings for the national movement. Sri Swamiji reasoned that if the disciple (Sri Upasani Baba) was so great, then the Guru (Sri Sai Baba) must be greater still, a *mahapurusha*.

By the time Sri Sai Baba dawned in Sri Narasimha Swamiji's consciousness, it was too late for a physical meeting. Sri Sai Baba had attained *mahasamadhi* fifteen years earlier. There were not many people who knew Sri Sai Baba. The few that had seen him did not know much. There was more legend than fact more bias than balance. But the few fragments of verified truth that he had managed to glean whetted his appetite for more. And with missionary zeal Sri Swamiji set about collecting every bit of information he could lay his hands on, travelling long distances, braving hardships, ignoring his own advancing age and physical frailty. As the pieces fell together, the picture that



emerged was that of a great *mahatma*. For Narasimha Swamiji Sai Baba became a mighty reality, a living presence that guided him in his quest at every stage and turn. Sri Swamiji saw in Sai Baba the unity of the Trinity. All his doubts vanished. His heart was full with *bhakti*. His spiritual voyage had ended. His ship was at anchor. At last he had arrived at his final port of call, Sri Sai Baba, his *paramodhama*. Seeing that even after death Sri Sai Baba was radiating from his *samadhi* his immense power of love for the good of the stricken mankind, Sri Swamiji took upon himself the task of making Baba's love available to all seekers. Thus was born the *Sai bhakti* movement. Sri Swamiji travelled all over the country spreading Baba's message of universal love, and establishing *Sai mandirs*. The Sai movement, which was a mere trickle in 1936, became a vast stream, within a decade. The *bhagiratha* who brought this purifying stream of love was Sri Narasimha Swamiji.

In the spiritual annals of India Sri Narasimha Swamiji will be remembered as the great sage who rediscovered and presented to humanity the mighty spiritual force that is Sai Baba.



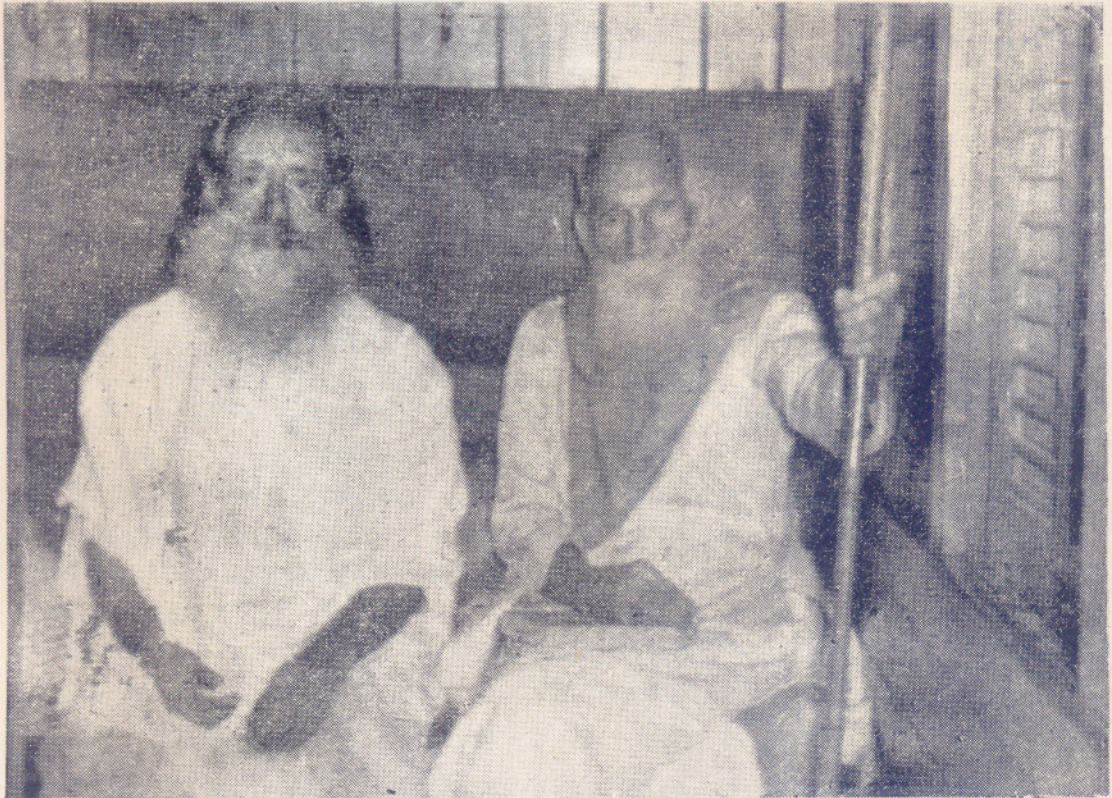
From highest-Brahman to the yonder worm  
And to the very minutest atom,  
Everywhere is the same God, the All Love ;  
Friend, offer mind, soul, body, at their feet.  
These are His manifold forms before thee,  
Rejecting them, where seekest thou for God ?  
Who loves all beings, without distinction,  
He indeed is worshipping best his God.  
Truth never comes where lust and fame and greed  
Of gain reside. No man who thinks of Woman  
As his wife can ever perfect be ;  
Nor he who owns the least of things, nor he  
Whom anger chains, can ever pass thro' Maya's gates  
So give these up, Sannyasin bold !

Say—"Om Tat Sat Om !"





Sri Narasimha Swamiji



Sri Narasimha Swamiji and Sri Radhakrishna Swamiji during a travel



## On His Holiness Sri Narasimha Swamiji

R. Rajagopalan  
Madras

All of us proclaim and claim to be devotees of Sri Sai Baba. We say we love and adore Sri Sai Baba. His Holiness Sri Narasimha Swamiji, the Founder of the All India Sai Samaj, Mylapore, Madras, was also a great devotee of Sri Sai Baba. His love of Sri Sai Baba was unique and unparalleled. Our love or worship of Sri Sai Baba is very often conditioned by Baba fulfilling our prayers for relief from difficulties official, financial, physical, mental, etc. If Baba should either delay the grant of our prayer or not grant at all our prayer for reasons best known to him, most of us would be sore with Baba and our love and regard for Baba would thereafter undergo a diminution on that score. Our love of Baba may not be totally extinct, but it will not be as vigorous and powerful as it was before.

Let us take H. H. Sri Narasimha Swamiji's love of Baba. Sri Swamiji was born rich and lived rich. He was a lawyer of great repute in the Salem Bar enjoying a very lucrative practice. He had everything in life which could make life quite happy and comfortable. He was held in high esteem in social and political circles. To quote Sri Swamiji's own words, '....B. V. N. Swami was one of the foremost in the ranks of lawyers and political agitators, legislative councillors and Home Rule workers....' (Life of Sai Baba, Vol. II, First Edition P. 312). The domestic calamity in 1921 of two of his children getting drowned in the well in the compound of his bungalow in Salem is only, as it turned out to be, an excuse for his turning away from all domestic, social, and political affairs, which he was pursuing until then, and directing his attention to the realisation of God. He immediately renounced his position and possessions and went to Sri Ramanasramam in Tiruvannamalai, and from there ultimately reached Shirdi, where Sri Sai Baba completely possessed him. Swamiji found his God in Sri Sai Baba. Swamiji also realised then that it was Baba after all who was shaping his career for decades.



Thereafter, Sri Swamiji, with his large heart, wanted the whole of humanity to benefit by contact with Sri Sai Baba. So, with Baba's implicit approval, he started giving lectures all over India spreading the name and glory of Sri Sai Baba and emphasising that Baba is Krishna, Rama, Shiva, Lakshmi, and all the other gods, and worship to and prayer to him would greatly benefit the devotees. He also published number of pamphlets and books on Sri Sai Baba. As a result, many beyond the borders of Maharashtra became Sai devotees, and they have found in actual life that Sai is their whole support. Sri Swamiji did all this Sai *prachar* unmindful of the difficulties he had to meet in travelling by train, on road, or foot too sometimes between villages. (He was not the affluent lawyer of the Salem Bar then). Sri Swamiji considered that he lived solely for the purpose of carrying on Sai *prachar*. This is something extraordinary.

When Sri Swamiji was in the General Hospital, Madras, undergoing treatment for a broken thigh bone, an iron pin was driven through his calf muscle, and the foot from knee downwards was kept on a pedestal. In that painful position, Sri Swamiji lay for a few days. He never said even once why Baba, his God, should put him to this pain and suffering. Instead, he converted the whole ward into a miniature Sai Mandir. He went on giving *udhi* to all the hospital staff—nurses, ward boys, and doctors and thus making use of his stay in the hospital for Sai *prachar*. Many persons, big and small, in all walks of life visited him. To all he gave *udhi* with the blessing *baba poorna prasada siddhirasthu*. Any ordinary person would have probably held Baba to blame for the suffering. Sri Swamiji was different.

As one assisting him in the preparation of numerous articles for Sai Sudha and other publications on Sri Sai, I used to be with Swamiji almost everyday. Normally I would take with me a few pieces of sugarcandy or some fruits to be given to him before I bowed to him. Swamiji would receive them or sometimes ask me to place them by his side. But whenever I gave him a few pages of typed matter for publication, he would at once take it from me with his face beaming with great joy. The joy that he exhibited then was in direct proportion to his love of Sri Sai Baba.



One morning, in the Samaj premises (the Samaj was then in Sri Thiagaraja Iyer's house, near the present Sai Mandir), Sri Swamiji was telling me 'Alright; if Baba is pleased to remain in a stable, let him be'. The construction work in the newly acquired premises was then very much halting for want of funds. After a few minutes I left. In the evening, I saw him again. In great joy he announced, 'You see, how gracious Baba is. Two mica merchants from Gudur came in the afternoon and each gave Rs. 1,500/- With this, the construction work can proceed'. This is just one instance of his demonstration of his deep love for Baba. Much against the advice of some well meaning people Swamiji acquired the land adjoining the then Samaj premises in Mylapore. Thanks to his foresight. Today Sri Sai Vidyalaya and Sai Kala Mantap (H. H. Narasimha Swamiji Centenary Hall) are proudly standing on this land.

Sri Swamiji's expression of gratitude to all those who rendered him any help whatever was something very distinct. The humble writer of this article was helping Sri Swamiji in the preparation of the work 'Life of Sai Baba, by taking notes to his dictation. When the work was complete and ready for the press, Sri Swamiji wrote out the preface, and in the concluding portion of it recorded his acknowledgements to all those who helped him in the preparation of this work. While dictating the notes, Swamiji said '....His work, if it had been charged for according to the prevailing scales, would have involved the author in the expenditure of over a thousand rupees which, of course, were not available . . .' (p. xii, Life of Sai Baba, Vol. I, First Edition). But, in actually typing out the copy, for the words 'over a thousand rupees' I typed 'a few hundred rupees'. This was done purposely so as to take away so much importance being shown to me. But, Sri Swamiji, with his critical eye noted this variation, cut it out, and restored the original namely, 'over a thousand rupees'. By the time I came to know of it, the forme had been printed and brought out Sri Swamiji always magnanimously acknowledged appropriately any help, however small it may be, rendered to Baba's work.

Even in physical strength and stamina Swamiji excelled many of us. It was difficult to keep pace with him while walking. Swamiji on many days would walk from the AISS premises to the second hand



book shop near Luz. To accompany him I had to run almost! On one occasion, I remember, somebody gave Swamiji a piece of manifold paper in the center of the road in front of the samaj. Swamiji wrote on it with a steady hand. There was no support or pad to hold the paper in position. Still the writing was very clear and distinct. Swamiji was a good cook and humorist also. For some time, when he was staying with his son on the Mount Road, Swamiji used to cook his food himself. Even as he would be dictating notes to me, he would suddenly say 'the rice is cooked.' The power of smell should have been very strong in him, since the stove used to be some fifteen feet away. About his sense of humour, I recall a funny incident at the end! Fortunately, the book was in the from of proofs and not in the final stages of publication.

Sri Swamiji would call Sri Radhakrishna Swamiji endearingly 'Radhakrishna'. The love the two had for each other can be explained by them only. I can only say that it was something divine. I have been told by Sri Radhakrishna Swamiji that Sri Narasimha Swamiji wanted him to go to Bangalore and start the work of Sai *prachar*. True to the words of the Master, Sri Radhakrishna swamiji by his pioneering and enthusiastic efforts has carried on Sai *prachar* in Bangalore and other adjoining areas for about twentyfive years. He has also brought into existence a *mandir* for Sri Sai in the name 'Sri Sai Spiritual Centre', which is attracting larger and larger number of devotees day after day. Sri Radhakrishna Swamiji has also laid down certain codes of discipline for the devotees, to be observed, while in the Centre. These codes are scrupulously followed by all willingly and spontaneously.

All glory to Sri Sai Baba, his apostle Sri Narasimha Swamiji, and his disciple Sri Radhakrishna Swamiji!



## ಪೂಜ್ಯ ಶ್ರೀ ನರಸಿಂಹ ಸ್ವಾಮೀಜಿ

ಬಿ. ಎಸ್. ನಾರಾಯಣ ಮೂರ್ತಿ

ಬೆಂಗಳೂರು

ಕೊಯಮತ್ತೂರು ಜಿಲ್ಲೆಯ ಭವಾನಿಯಲ್ಲಿ ಒಂದು ಗೌರವಾನ್ವಿತ ಸಂಪ್ರದಾಯಸ್ಥ ಬ್ರಾಹ್ಮಣ ಕುಟುಂಬದಲ್ಲಿ 21-8-1874 ರಲ್ಲಿ ಶ್ರೀ ವೆಂಕಟಗಿರಿ ಅಯ್ಯರ್ ಮತ್ತು ಶ್ರೀಮತಿ ಅಂಗಚ್ಚಿಯಮ್ಮಾಳ್ ದಂಪತಿಗಳಿಗೆ ಷೋಲಿಂಗರ್‌ನ ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಯ ಅನುಗ್ರಹದಿಂದ ಜನಿಸಿದ ನರಸಿಂಹನ್ ಎಂಬ ಪುತ್ರರತ್ನವೇ ಮುಂದೆ ಶಿರ್ದಿಯ ಶ್ರೀ ಸಾಯಿಬಾಬಾರವರ ಭಕ್ತ ಶಿರೋಮಣಿಯಾಗಿ ಸಾಯ್ ಭಕ್ತಿ ಚಳುವಳಿಯ ಅಗ್ರೇಸರ ಪ್ರಚಾರಕರಾದ ಶ್ರೀ ನರಸಿಂಹ ಸ್ವಾಮೀಜಿಯವರೆಂದು ಖ್ಯಾತಿಗೊಂಡ ವಿಭೂತಿ ಪುರುಷರು.

ನರಸಿಂಹನ್ ವಿದ್ಯಾಭ್ಯಾಸದಲ್ಲಿ ಅತ್ಯಂತ ಪ್ರತಿಭಾಶಾಲಿಯಾಗಿದ್ದು, ಮದರಾಸಿನಲ್ಲಿ ಬಿ.ಎ. ಮತ್ತು ಬಿ.ಎಲ್. ಪರೀಕ್ಷೆಗಳಲ್ಲಿ ಉತ್ತೀರ್ಣರಾಗಿ ಶೇಲಂನಲ್ಲಿ ನ್ಯಾಯವಾದಿ ವೃತ್ತಿಯನ್ನು ಆರಂಭಿಸಿದರು. ಅತಿ ಶೀಘ್ರವಾಗಿ ಅವರು ವೃತ್ತಿಯ ಮುಂದಾಳುಗಳಲ್ಲೊಬ್ಬರಾಗಿ, ಯಶಸ್ಸನ್ನು ಗಳಿಸಿದರು. ಶ್ರೀ ನರಸಿಂಹ ಅಯ್ಯರ್ ಅವರ ಕಾರ್ಯಕ್ಷೇತ್ರವು ನ್ಯಾಯಸ್ಥಾನ ಅಥವಾ ಕಛೇರಿಗೆ ಸೀಮಿತವಾಗಿರಲಿಲ್ಲ. ಅವರು ಶೇಲಂ ಕೋ ಆಸರೆಟಿವ್ ಬ್ಯಾಂಕ್‌ನ ಅಧ್ಯಕ್ಷರಾಗಿಯೂ, ಶೇಲಂ ಮುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲ್‌ನ ಅಧ್ಯಕ್ಷರಾಗಿಯೂ ಸೇವೆ ಸಲ್ಲಿಸಿದರು. ಅಲ್ಲದೆ 'ಲಿಟರರಿ ಸೊಸೈಟಿಯ' ಕ್ರಿಯಾಶೀಲ ಸದಸ್ಯರಾಗಿದ್ದು ಟೆನ್ನಿಸ್ ಮತ್ತು ಬಿಲಿಯರ್ಡ್ಸ್ ಆಟಗಳಲ್ಲಿ ಭಾಗವಹಿಸುತ್ತಿದ್ದರು. ಆದರೆ ಎಷ್ಟೇ ಹವ್ಯಾಸಗಳಿದ್ದರೂ, ಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ತಮ್ಮ ನಿತ್ಯ ಕರ್ಮಗಳನ್ನು ಆಚರಿಸದೆ ಬಿಡುತ್ತಿರಲಿಲ್ಲ. ಅವರು ನ್ಯಾಯವಾದಿಯಾಗಿ ಧನವನ್ನೂ ಕೀರ್ತಿಯನ್ನೂ ಗಳಿಸುವುದರಲ್ಲಿ ತೃಪ್ತರಾಗದೆ, ಪ್ರಚಲಿತ ಸಾರ್ವಜನಿಕ ಚಟುವಟಿಕೆಗಳು ಮತ್ತು ಚಳುವಳಿಗಳೆಲ್ಲಾ ವಿಶೇಷ ಆಸಕ್ತಿ ವಹಿಸಿದ್ದರು. ರಾಜಕೀಯದಲ್ಲಿ ಅವರು ಉಗ್ರಗಾಮಿ ಪಂಥಕ್ಕೆ ಸೇರಿದ್ದು, ಅತ್ಯಂತ ಜನಪ್ರಿಯರಾಗಿ, ಲೆಜಿಸ್ಲೇಟಿವ್ ಕೌನ್ಸಿಲ್ ಸದಸ್ಯರಾಗಿ ಚುನಾಯಿತರಾಗಿ ಸುಮಾರು ಆರು ವರ್ಷಗಳ ಕಾಲ ಸೇವೆ ಸಲ್ಲಿಸಿದರು. 'ಹೋಂ ರೂಲ್ ಲೀಗ್' ಸಂಸ್ಥೆಯ ಸಕ್ರಿಯ ಸದಸ್ಯರಾಗಿ, ಭಾರತಕ್ಕೆ 'ಹೋಂ ರೂಲ್' ಅನ್ನು ನೀಡಬೇಕಾದ ಅವಶ್ಯಕತೆಯನ್ನು ಬ್ರಿಟಿಷರ ಮುಂದೆ ಸಮರ್ಥಿಸಲು 1917ರಲ್ಲಿ ಬ್ರಿಟನ್ನಿಗೆ ಕಳುಹಿಸಲಾದ ಮೂವರು ಸದಸ್ಯರ ನಿಯೋಗದಲ್ಲಿ ಇವರೊಬ್ಬರಾಗಿದ್ದರು.

ಅವರು ತಮ್ಮ ಅಧಿಕಾರ, ಗೌರವ ಮತ್ತು ಜನಪ್ರಿಯತೆಗಳ ಅತ್ಯುನ್ನತ ಪದವಿಯಲ್ಲಿದ್ದು ಶ್ರೀಮಂತ ಜೀವನವನ್ನು ನಡೆಸುತ್ತಿರುವಾಗಲೇ ವಿಧಿಯು ಮಧ್ಯೆ ಪ್ರವೇಶಿಸಿ ಅವರನ್ನು ಪ್ರಾಪಂಚಿಕ ಚಟುವಟಿಕೆಗಳಿಂದ ದೂರ ಮಾಡಲು ಕಾರಣವಾಯಿತು. ಅವರ ಇಬ್ಬರು ಚಿಕ್ಕ ಮಕ್ಕಳು—ಒಂದು ಗಂಡು, ಒಂದು ಹೆಣ್ಣು—ಆಕಸ್ಮಿಕವಾಗಿ ಅವರ ಮನೆಯ ಆವರಣದಲ್ಲಿದ್ದ ಭಾವಿಯಲ್ಲಿ ಬಿದ್ದು ಮೃತರಾದರು. ಏಕಕಾಲದಲ್ಲಿ ಇಬ್ಬರು ಮಕ್ಕಳ ಮರಣದಿಂದ ಇವರ ಮೇಲೆ ಸಿಡಿಲೆರೆಗದಂತಾಯಿತು. ಆದರೂ ಅವರು ಧೃತಿಗಡದೆ, ಈ ದುರಂತದ ಮೂಲಕ ದೈವವು ತಮಗೆ ಒಂದು ಸಂದೇಶವನ್ನು ನೀಡುತ್ತಿದೆಯೆಂದೂ, ರಾಜಕೀಯ ಮತ್ತು ಸಾಮಾಜಿಕ ಚಟುವಟಿಕೆಗಳು ಮತ್ತು ಸಾಂಸಾರಿಕ ಬಂಧನಗಳನ್ನು ತ್ಯಜಿಸಿ, ಮಾನವ ಸೇವೆಗಾಗಿ ತಮ್ಮ ಜೀವನವನ್ನು ಮುಡುಪಾಗಿಡಬೇಕೆಂದು ಅಜ್ಞಾಪಿಸುತ್ತಿದೆ ಯೆಂದೂ ನಿರ್ಧರಿಸಿದರು. ತಮ್ಮ ಪ್ರಾಪಂಚಿಕ ಚಟುವಟಿಕೆಗಳೆಲ್ಲವನ್ನೂ ತ್ಯಜಿಸಿ, ಆಧ್ಯಾತ್ಮಿಕ ಮಾರ್ಗದರ್ಶನ ಮತ್ತು ಗುರುವಿನ ಅನ್ವೇಷಣೆಗಾಗಿ ಹೊರಟರು.



ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಜಿಯವರು ತಮ್ಮ ಅನ್ವೇಷಣೆಯಲ್ಲಿ ಮೊಟ್ಟಮೊದಲು ಅರುಣಾಚಲವನ್ನು ಸೇರಿ ಅಲ್ಲಿ ಮೂರು ವರ್ಷಗಳ ಕಾಲವಿದ್ದು ಅಧ್ಯಯನವನ್ನು ನಡೆಸಿದರು. ಆದರೆ ಇದರಿಂದ ತಮ್ಮ ಗುರಿ ಸಾಧನೆಯಾಗದೆ ದೇವಾಲಯಗಳು, ಮಠಗಳು ಮತ್ತು ಪುಣ್ಯಕ್ಷೇತ್ರಗಳ ಯಾತ್ರೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿ, ಘಂಡಪುರ, ಗಂಗಾವುರ, ನಾಸಿಕ್, ಬೃಂದಾವನ, ಕಾಶಿ, ಗಯ, ಪ್ರಯಾಗ, ಸಕೋರಿ, ಹುಬ್ಬಳ್ಳಿ ಮೊದಲಾದ ಸ್ಥಳಗಳನ್ನು ಸಂದರ್ಶಿಸಿದರು. ಆದರೆ ಈ ಯಾವ ಸ್ಥಳದಲ್ಲೂ ತಮ್ಮ ಅನ್ವೇಷಣೆಯ ಉದ್ದೇಶವು ಸಫಲವಾಗಲಿಲ್ಲ. ಈ ಅಸಮಾಧಾನಕರ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಅವರು ಪೂನಾದ ಸವಾರದಲ್ಲಿರುವ ಖೇಡ್‌ಗಾವ್‌ಬೇಟೆ'ನ ಪ್ರಖ್ಯಾತ ದತ್ತಉಪಾಸಕರಾದ ಶ್ರೀ ನಾರಾಯಣ ಮಹರಾಜ್‌ರವರು ಸ್ಥಾಪಿಸಿದ್ದ ದತ್ತಾತ್ರೇಯ ಪೀಠವನ್ನು ತಲುಪಿದರು. ಅಲ್ಲಿ ಕುಳಿತುಕೊಂಡು ಅವರಿಗೆ ಶ್ರೀ ದತ್ತಾತ್ರೇಯ ಮತ್ತು ಅವರ ಉಪಾಸಕ ಶ್ರೀ ನಾರಾಯಣ್ ಮಹರಾಜ್‌ರ ಸತ್ತ್ವವನ್ನು ಪರಿಕ್ಷಿಸಬೇಕೆಂದು ತೋರಿತು. ಅಲ್ಲಿ ಚಿಲಿಪಿಲಿಗುಟ್ಟಿಕೊಂಡು ಹಾರಾಡುತ್ತಿದ್ದ ಕೆಲವು ಗುಬ್ಬಿಗಳನ್ನು ಕಂಡು, ಶ್ರೀ ದತ್ತಾತ್ರೇಯ ಮತ್ತು ಅವರ ಉಪಾಸಕರು ಜನರು ನಂಬಿದ್ದಂತೆ ನಿಜವಾಗಿಯೂ ಮಾನವಾತೀತ ಅಧ್ಯಾತ್ಮಿಕ ಶಕ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ, ಆ ಗುಬ್ಬಿಗಳಲ್ಲಿ ಒಂದು ತಮ್ಮ ತಲೆಯ ಮೇಲೆ ಕುಳಿತುಕೊಳ್ಳಬೇಕೆಂದು ತಮ್ಮಲ್ಲಿ ತಾವೇ ಆಲೋಚಿಸಿಕೊಂಡು ಕಣ್ಣುಗಳನ್ನು ಮುಚ್ಚಿಕೊಂಡು ಧ್ಯಾನಾಸಕ್ತರಾಗಿ ಕುಳಿತರು. ಐದು ನಿಮಿಷಗಳೊಳಗೆ ತಮ್ಮ ತಲೆಗೆ ಏನೋ ತಗುಲಿದಂತೆ ತೋರಿ, ಕಣ್ಣುಗಳನ್ನು ತೆರೆದಾಗ, ಒಂದು ಗುಬ್ಬಿಚ್ಚೆಯು ತನ್ನ ರೆಕ್ಕೆಗಳಿಂದ ತಮ್ಮ ತಲೆಯನ್ನು ಮುಟ್ಟಿ ಹಾರಿಹೋಗುತ್ತಿರುವುದು ಕಾಣಿಸಿತು. ಇದರಿಂದ ಅವರಿಗೆ ಶ್ರೀ ದತ್ತಾತ್ರೇಯ ಮತ್ತು ಶ್ರೀ ನಾರಾಯಣ ಮಹರಾಜ್‌ರವರ ಮಹಿಮೆಯಲ್ಲಿ ಖಚಿತವಾದ ನಂಬಿಕೆಯುಂಟಾಯಿತು. ತಮ್ಮ ಅನ್ವೇಷಣದ ಆಶಯವನ್ನು ನಾರಾಯಣ ಮಹರಾಜರಿಗೆ ಅರಿಕೆ ಮಾಡಲು, ಅವರು ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಜಿಯವರು ಹುಸುಕುತ್ತಿದ್ದ ಗುರುವು ಶಿಫ್ರದಲ್ಲಿಯೇ ದೊರೆಯುವರೆಂದು ಆಶ್ಚರ್ಯವೆನಿಸಿತು.

ಇದು ನಡೆದುದು 1933ರ ಪ್ರಾರಂಭದಲ್ಲಿ. ಆದರೆ ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಜಿಯವರಿಗೆ ಅವರು ಅರಳುತ್ತಿದ್ದ 'ಶ್ರೀ ಸಾಯಿಬಾಬ' ಎಂಬ 'ಅನರ್ಘ್ಯ ರತ್ನ'ವು ದೊರೆಯಲು ಸ್ವಲ್ಪ ಕಾಲ ಹಿಡಿಯಿತು. ಶ್ರೀ ಸಾಯಿಬಾಬಾರವರೊಡನೆ ಅವರ ಭಕ್ತರ ಮೂಲಕ ಸಂಪರ್ಕ ಪಡೆಯಲು ಶ್ರೀನರಸಿಂಹಸ್ವಾಮಿಜಿಯವರು ಮಾಡಿದ ಪ್ರಯತ್ನಗಳು ತಕ್ಷಣವೇ ಸಫಲವಾಗಲಿಲ್ಲ. 1936ರ ಏಪ್ರಿಲ್ ಸುಮಾರಿನಲ್ಲಿ ಶ್ರೀ ಸಾಯಿಬಾಬಾರವರ ಅನುಗ್ರಹವು ಲಭಿಸಲಿಲ್ಲವೆಂಬ ನಿರಾಶಾಭಾವನೆಯಿಂದ ಅವರು ಮದರಾಸಿನಲ್ಲಿದ್ದಾಗ, ಶ್ರೀ ಸಾಯಿಬಾಬಾರವರ ಅತ್ಯಂತ ಪ್ರಭಾವಶಾಲಿಯಾದ ಭಕ್ತರೊಬ್ಬರ ಆಹ್ವಾನದ ಮೇಲೆ ಪೂನಾಕ್ಕೆ ಹೋಗುವ ಸಂದರ್ಭವೊಂದಿಗಿ, ಅಲ್ಲಿ ಅವರಿಗೆ ರಸನೆ ಕುಟುಂಬದವರ ಸಂಚಯವಾಯಿತು. ಆ ಕುಟುಂಬದವರ ಅನುಭವಗಳ ವಿಷಯವಾಗಿ ಟಿಪ್ಪಣಿಗಳನ್ನು ಬರೆದುಕೊಳ್ಳುತ್ತಿದ್ದಾಗ ಅವರಿಗೆ ಶ್ರೀ ಪುರುಷೋತ್ತಮ ಅನಸ್ತಿಯವರ ಭೇಟಿಯಾಗಿ, ಅವರ ಅಮೂಲ್ಯ ಸಹಾಯದಿಂದ ಅನೇಕ ಭಕ್ತರ ಅನುಭವಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ, ಪರಿಶೀಲಿಸಿ, ಪರಿಷ್ಕರಿಸಿ ಪ್ರಕಟಿಸಲು ಸಾಧ್ಯವಾಯಿತು. ಸುಮಾರು ಹದಿನೈದು ಹೇಳಿಕೆಗಳನ್ನು ಸಂಗ್ರಹಿಸಿದ ಮೇಲೆ, ಅವುಗಳ ಭಾಗಗಳನ್ನು 'ಸಂಜೆ ಟೈಮ್ಸ್' ಪತ್ರಿಕೆಯಲ್ಲಿ 1936-37 ರಲ್ಲಿ ಪ್ರಕಟಿಸಲಾಯಿತು. ಆ ಪತ್ರಿಕೆಯ ಚಲಾವಣೆಯು ಸುಮಾರು ಇಪ್ಪತ್ತು ಸಾವಿರದಷ್ಟಿದ್ದುದರಿಂದ, ಭಾರತದ ಅದ್ಭುತವೂ ಶ್ರೀ ಸಾಯಿಬಾಬಾರವರಲ್ಲಿ ಆಸಕ್ತಿಯನ್ನು ಮೂಡಿಸುವ ಕಾರ್ಯದ ಆರಂಭ ಘಟ್ಟವು ಅತ್ಯಂತ ಆಶಾದಾಯಕವಾಗಿ ಪ್ರಾರಂಭವಾಯಿತು.

ಸ್ವಲ್ಪ ಕಾಲಾನಂತರ ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಜಿಯವರು ವೃತ್ತಪತ್ರಿಕೆಗಳಲ್ಲಿ ಲೇಖನಗಳನ್ನು ಬರೆಯುವುದನ್ನು ನಿಲ್ಲಿಸಿ, ಬಾಬಾರವರ ವಾಸ್ತವಿಕವೂ ಸಾಂಪ್ರದಾಯಿಕವೂ ಆದ ಜೀವನ ಚರಿತ್ರೆಯನ್ನು ಬರೆಯಲು ಪ್ರಾರಂಭಿಸಿದರು. ಬಾಬಾರವರ ಉಪದೇಶಗಳನ್ನು ಧರ್ಮಗ್ರಂಥಗಳಲ್ಲಿ ಪ್ರತಿನಿಧಿಸುವಾಗಲಿರುವ ಧರ್ಮಸೂತ್ರಗಳೊಡನೆ ಸಮನ್ವಯ ಮಾಡಿದಾಗ, ಬಾಬಾರವರ ಗುರುವು ಹೇಗೆ ದೈವತ್ವದಿಂದ ತುಂಬಿ ತುಳುಕುತ್ತಿದ್ದರು, ಹೇಗೆ ಆ ದೇವ-ಗುರುವಿನ ಅತ್ಯವು ಬಾಬಾರವರ ಮೇಲೆ ಆವರಿಸಲ್ಪಟ್ಟಿತು, ಇದರಿಂದ ಹೇಗೆ ದೈವದೊಡನೆ ಬಾಬಾರವರ ಐಕ್ಯತೆಯೂ, ತತ್ಪರಿಣಾಮವಾದ ಅದ್ಭುತ ಶಕ್ತಿಯ ಪ್ರದರ್ಶನವೂ ಆಯಿತು ಎಂಬುದನ್ನು ಮನಗಂಡರು. ಈ ರೀತಿಯ ಮನನ ಮತ್ತು ಸ್ಫೂರ್ತಿಗಳಿಂದ



ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಜೀಯವರು ಬಾಬಾರವರ ಸ್ವಭಾವ, ಸತ್ವಶಕ್ತಿ ಮತ್ತು ಜೀವನ ಪಥಗಳ ಸುಸ್ಪಷ್ಟ ಚಿತ್ರವನ್ನು, ತಾವು 1938ರ ನವೆಂಬರಿನಲ್ಲಿ ಪ್ರಕಟಿಸಿದ 'ಸಾಯಿಬಾಬಾರವರ ಪರಿಚಯ' (Introduction to Sai Baba) ಎಂಬ ಪುಸ್ತಕದಲ್ಲಿ ರೂಪಿಸಿದರು. ಈ ಪುಸ್ತಕವು ದಕ್ಷಿಣ ಭಾರತದ ಎಲ್ಲ ಭಾಷೆಗಳಿಗೂ ಭಾಷಾಂತರವಾಗಿ, ಕೆಲವೇ ತಿಂಗಳುಗಳ ಅವಧಿಯಲ್ಲಿ ಸಹಸ್ರಾರು ಜನರು ಸಾಯಿಬಾಬಾರವರ ಭಕ್ತರಾಗಲು ಕಾರಣವಾಯಿತು. ದೇಶದ ನಾನಾ ಭಾಗಗಳಲ್ಲಿ ಬಾಬಾರವರ ಭಕ್ತರಾದವರು ತಾವೇ ಕೆಲವು ಅನುಭವಗಳನ್ನು ಪಡೆದು, ಅವುಗಳನ್ನು ಸ್ವಾಮಿಜೀಯವರಿಗೆ ತಿಳಿಸಲು, ಅವರು "ಭಕ್ತರ ಅನುಭವಗಳು" ಎಂಬ ಶೀರ್ಷಿಕೆಯೊಡನೆ ಅವುಗಳನ್ನು ಪ್ರಕಟಿಸಿದರು.

ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಜೀಯವರು ದೇಶದಾದ್ಯಂತ ಸಂಚರಿಸಿ, ಸಾಯಿ ಭಕ್ತಿ ಪ್ರಚಾರವನ್ನು ನಡೆಸಿದರು. ಅಲ್ಲದೆ ಪ್ರಚಾರ ಚಳುವಳಿಯನ್ನು ಪ್ರಬಲಗೊಳಿಸುವ ಉದ್ದೇಶದಿಂದ 1941ರಲ್ಲಿ 'ಆಲ್ ಇಂಡಿಯಾ ಸಾಯಿ ಸಮಾಜ' ಸಂಸ್ಥೆಯನ್ನು ಮದರಾಸಿನಲ್ಲಿ ಸ್ಥಾಪಿಸಿದರು. ಆ ಸಂಸ್ಥೆಯ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದು, 19-10-1956 ರಲ್ಲಿ ನಿಧನರಾಗುವವರೆಗೆ, ಅದರ ಸರ್ವತೋಮುಖವಾದ ಅಭ್ಯುದಯಕ್ಕಾಗಿ ವಿಶೇಷವಾಗಿ ಶ್ರಮಿಸಿದರು. ತಮ್ಮ ಪ್ರವಚನಗಳು, ಪುಸ್ತಕಗಳು ಮತ್ತು ತಾವೇ ಸ್ಥಾಪಿಸಿದ 'ಸಾಯಿ ಸುಧ' ಎಂಬ ಮಾಸಪತ್ರಿಕೆಯಲ್ಲಿನ ಲೇಖನಗಳು ಮೂಲಕ ಶ್ರೀ ಸಾಯಿಬಾಬಾರವರಿಗೆ ಅತ್ಯಂತ ಪ್ರಿಯವಾದ ವಿಶ್ವಭ್ರಾತೃತ್ವ ಮತ್ತು ಸಹನೆಗಳ ಸಂದೇಶವನ್ನು ಎಲ್ಲೆಡೆಗಳಲ್ಲಿಯೂ ಪ್ರಸರಿಸಿದರು ; ಭಕ್ತರಿಗೆ ಸುಖ, ಶಾಂತಿ, ಆಧ್ಯಾತ್ಮಿಕ ಸಾಕ್ಷಾತ್ಕಾರ ಮತ್ತು ವರಪ್ರಸಾದಗಳು ಲಭಿಸುವಂತೆ ಅನುಗ್ರಹಿಸಿದರು. ಈಗಲೂ 'ಅಪಾಂತರಾತ್ಮ' ರೂಪದಲ್ಲಿ ಭಕ್ತರ ಹೃದಯಗಳಲ್ಲಿ ನೆಲೆಸಿ, ತಾವು ಅಂಕುರಾರ್ಪಣ ಮಾಡಿದ ಸಾಯಿ ಭಕ್ತಿ ಚಳುವಳಿ ಕಾರ್ಯವು ಅವಿರತವಾಗಿ ಅಭಿವೃದ್ಧಿಗೊಳ್ಳುವಂತೆ ಅನುಗ್ರಹಿಸುತ್ತಿರುವರು.

"ಅಂತರಾತ್ಮನಲ್ಲಿರುವ ಬೆಳಕನ್ನು ಹುಡುಕು; ಯಾರು ಆತ್ಮದ ನಿಜಸ್ವರೂಪವನ್ನು ಕುರಿತು ಎಲ್ಲ ಜೀವಿಗಳಲ್ಲಿಯೂ, ಎಲ್ಲೆಡೆಗಳಲ್ಲಿಯೂ ಪ್ರತಿಯೊಂದನ್ನೂ ಸಮಭಾವದಿಂದ ಕಾಣುವನೋ ಅವನೇ ಆತ್ಮತತ್ವ" ಎಂಬುದೇ ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಜೀಯವರು ಜನತೆಗೆ ನೀಡಿದ ಸಂದೇಶದ ತಿರುಳು. ಅವರು ಹೀಗೆ ಹೇಳಿದರು : "ಪ್ರತಿಯೊಬ್ಬನೂ ತನ್ನನ್ನು ತಾನೇ ಉದ್ಧರಿಸಿಕೊಳ್ಳಬೇಕು ; ಏಕೆಂದರೆ, ತಾನು ಮಾತ್ರವೇ ತನ್ನ ಮಿತ್ರ, ಮತ್ತು ಅಹಂಕಾರದಿಂದ ಕೂಡಿದ ಆತ್ಮನು ಮಾತ್ರವೇ ತನ್ನ ನಿಜವಾದ ಶತ್ರು. ಅವನು ಎಲ್ಲ ಜೀವಿಗಳಲ್ಲಿಯೂ ವ್ಯಕ್ತವಾಗಿರುವ ಆತ್ಮಾನುಭವ, 'ಸತ್-ಚಿತ್-ಆನಂದ' ರೂಪದ ನಿಜವಾದ ಬೆಳಕು. ಎಲ್ಲ ಜೀವಿಗಳೂ ಆತ್ಮನಲ್ಲಿ, ಎಂದರೆ 'ಪರಮಾತ್ಮ' ನಲ್ಲಿ ಇರುವರು. ಪ್ರಾಮಾಣಿಕ ಅನ್ವೇಷಕನ ಅಜ್ಞಾನವನ್ನು ತೊಲಗಿಸುವ ಪರಂಜ್ಯೋತಿಯು ಅವನು. ಅವನೇ ನಿನ್ನ ಅಂತರಾತ್ಮನಲ್ಲಿರುವ ನಿಜವಾದ ಬೆಳಕು. ಅವನನ್ನು ದೇವರು, ಅದ್ವಿತೀಯ ಪರಮಪುರುಷ, ಆತ್ಮಜ್ಞಾನದ ಪರಮಾವಧಿ, ಪರಮಾತ್ಮ ಅಥವಾ ಬೇರೆ ಏನೆಂದಾದರೂ ಕರೆ. ಅವನು ಸತ್-ಚಿತ್-ಆನಂದ ; ಆನಂದದ ಪರಮಾವಧಿ. ಅವನನ್ನು ಸ್ಮರಿಸು. ಅವನೇ ಏಕಮಾತ್ರ ಸತ್ಯ-ಓಂ".

ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಜೀಯವರು ಪ್ರಾರಂಭಿಸಿದ ಸಾಯಿ-ಭಕ್ತಿ ಪ್ರಚಾರ ಕಾರ್ಯವನ್ನು ಅವರ ಅಂತರಂಗ ಶಿಷ್ಯರಾದ ಶ್ರೀ ಸಾಯಿಪಾದಾನಂದ ರಾಧಾಕೃಷ್ಣ ಸ್ವಾಮಿಜೀಯವರು ಮದರಾಸಿನ 'ಆಲ್ ಇಂಡಿಯಾ ಸಾಯಿ ಸಮಾಜ'ದ ಅಧ್ಯಕ್ಷರಾಗಿ, ಬೆಂಗಳೂರಿನಲ್ಲಿರುವ 'ಶ್ರೀ ಸಾಯಿ ಆಧ್ಯಾತ್ಮಿಕ ಕೇಂದ್ರ'ದ ಸ್ಥಾಪಕ-ಪೋಷಕರಾಗಿ, ಅತ್ಯಂತ ಯಶಸ್ವಿಯಾಗಿ ನೆರವೇರಿಸುತ್ತಾ ಭಕ್ತರನ್ನು ಅನುಗ್ರಹಿಸುತ್ತಿರುವರು.





## Advice to a Devotee

From the Diary of a Devotee

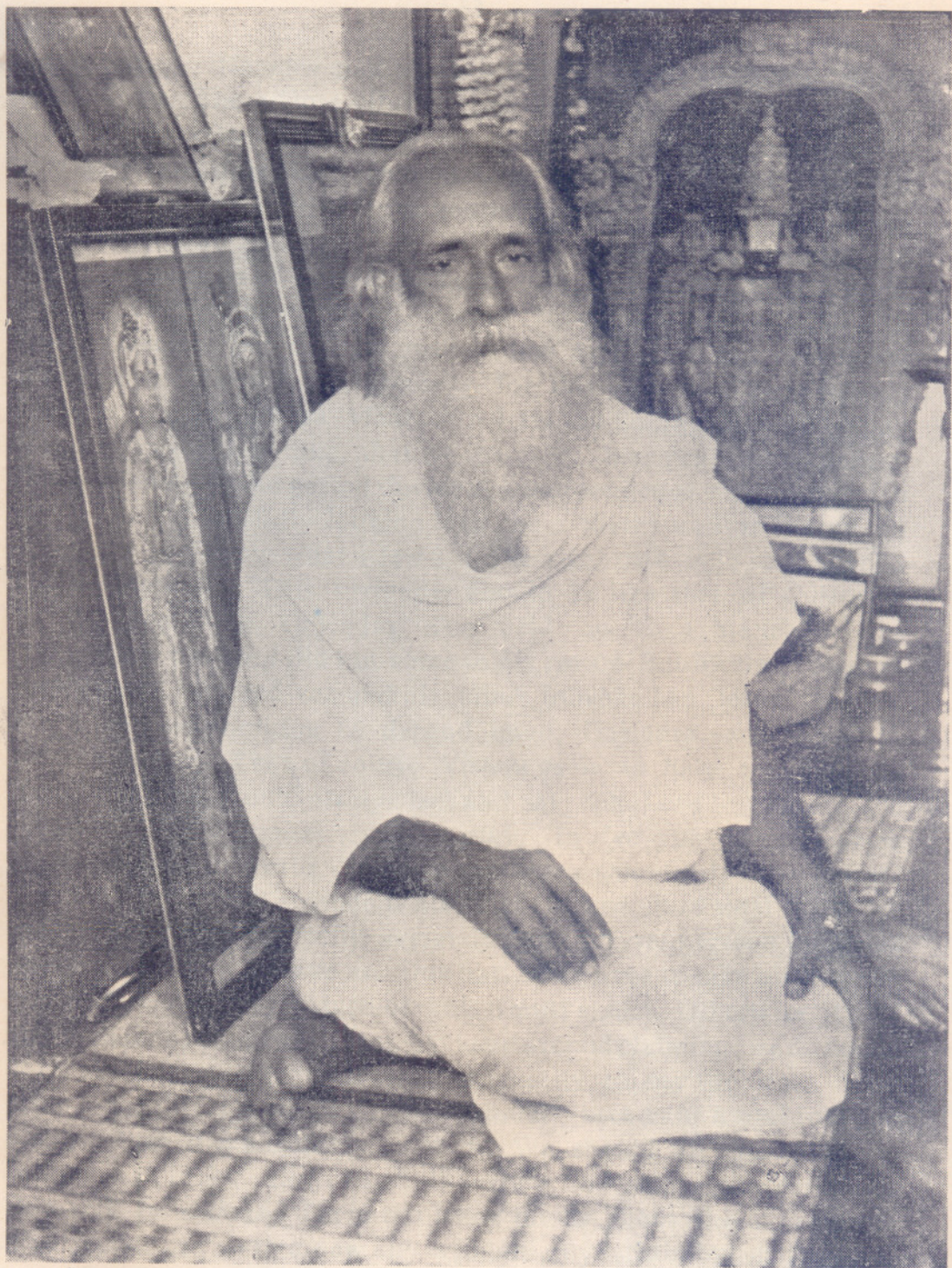
13th June 1974 :

As usual in the evening Swamiji is chanting *sahasranama*. After a round, he is talking about the women mountaineers who got involved in an accident in the Himalayas. 'This type of adventure' he is telling 'is unnecessary for our women. Just because Westerners do like this, should we also imitate? On the other hand there are many psychic peaks which every one must climb and win. Why can't they try that?' Swamiji is quite vehement in his tone. But suddenly he is laughing 'if I say like this I will be called unfit for this age ! Alright, let us do our duty. *Om Sri Vishvasmai Namaha.*' The chanting has begun again.

In the night Swamiji is talking in English with K., a devotee who comes infrequently.

"You see, this *maya* is very difficult to surmount. Somehow it spreads its tentacles and catches us. Krishna himself has said this—मम माया दुरत्यया—My *maya* is difficult to cross over.' All are bound by this. People say 'let us do *dhyana* and *japa* after retiring from the job'. After retirement they will declare 'oh, I will be peaceful if my daughter is married ; then I can take to spiritual practices.' Like this the whole life will get spent. The householders are any way bound, but on close observation, you find the *vanaprasthas* and *sanyasins* also bound. Generally the monks will have the feeling 'this is my mutt (monastery).' If this, they do not have, then they will have some other thing ; for example, they may file a suit against the Government for some lands belonging to their organization.' (All laugh). I am not telling that this is wrong, but tell me how many you can find, who will say 'I have surrendered to God completely, let any thing happen I don't care'. So, none has left this lady *maya* ! You might have heard of the story of Namdev. When he had to go on tour he thought 'who will look after Vittal in my absence ? Who will offer *naivedya* to him ?' You see *maya* had covered even such a saint. For this cover to go, one





SRI RADHAKRISHNA SWAMIJI



needs *satsanga*. Namdev goes along with Jnandev to the house of the potter Gora. There Gora hits the head of every person with a potter's stick. He explains that he is testing which pot has got baked well. Probably you know this story. Namdev gets angry at his turn and Gora declares 'only this man is not yet ripened.' Isn't it funny. Even the feeling 'I am a great devotee of God' is a type of egoism only. But this is a *satvic* type of *ahankara* (purer type of egoism). This should also go. You see how subtle *maya* is. Now, you look at <sup>^</sup>He is of course a saint. But still he makes now and then many political statements. Where is the necessity for this. He could have simply kept quiet like Ramana Maharshi. I am not finding fault with him ; please don't think like that. Probably his previous *samskaras* (impressions), of the period during the independence struggle are still strong. After carefully looking into these things and reflecting on them, do you know what I feel ?.... The right path is to surrender to Him completely. This surrender should be like that of Gajendra. In the beginning Gajendra also held on to a branch of the tree. Then the Lord did not come to his rescue. But Mother Lakshmi took pity on him and entered his mind to make him leave the tree. When there was nothing to depend upon, Gajendra surrendered in total to Vishnu. Then of course Vishnu came to help the devotee. That is why we should always feel and say 'oh Lord ! you are the *sutradhari* (stage manager) of this play. In fact you have become everything in this world. I am surrendering completely at your feet.' Similarly Draupadi's episode is also a good example of total surrender to God. Till we completely surrender, the previous *vasanas* (desirous impressions) do not leave us. Due to this we have to take birth again and again. Even the *satvic* type of egoism must vanish. Otherwise, it may finally make a fool of ourselves. To jump around claiming 'we do social work and improve the world' is sheer vanity, to say the least. Who are we to uplift this world. If God himself uses us as a tool for this purpose, then it is a different matter. We should all get ready to become such tools. For this, both *sadhana* and *satsang* are essential. One must do *sadhana*. There can be no doubt about this .... You see, it is true we can go to a new city without any strain by sitting in a train. But for this we have to go to the Railway Station in a bus or in



a carriage or we may have to walk even. If we cannot do atleast this much, we have to be where we are. Is this not true? Similarly *sadhana* is very essential. Some ask 'without grace what can be achieved?' True, but this grace can be obtained if atleast a little bit of *sadhana* (effort) is undertaken. Some say 'why should we do *sadhana*, it all depends on God's will'. This is the talk of lazy people. Those who have left everything, including hunger and sleep to God may say so. God cannot be perceived generally through these eyes. He is certainly present wherever *satsang* is. But to see him we have to be very alert. It is true he is all pervasive. He is in our heart itself. We need not search him elsewhere. How funny it is ! (laughing) Keeping Him within us, we roam around searching Him .... All cannot renounce this material world. Only those with certain past *karmas* can renounce and sit in the caves. But there also they are sure to have the thoughts of food and sleep. That is why Krishna asks us to be in the world but not attached to it. The first step in this direction is to offer what all we do to him. This is a very great *Yajna*. In course of time this makes us to hold on to Him strongly. People with bad habits can overcome their evil tendencies by offering all their actions sincerely to God. Even a small amount of divine power can burn away the bad impressions. But for this to happen, we have to stick to Him with devotion and steadfastness. This is what Purandara Dasa has also sung—'Ninna nanu biduvudilla, enna ninu bidalu salla—'I will not leave you, and you should not leave me'. If you carefully analyze and think on these points, you will find again and again that the easiest path is surrender. 'I know nothing, I don't know how to control the mind. I have left everything to you. O Lord, I am yours and you are mine.' As this surreder stabilizes, even as Krishna has promised—ददामि बुद्धियोगं ते—the mind evolves to comprehend the spiritual truths."



*Get on cheerfully with your worldly round of activities,  
but do not forget God.*

—Baba



## How Swamiji was Attracted to Sai Baba

From the diary of a devotee

**24 December 1974:**

Swamiji is talking in the night about Baba, his guru Venkusa and his apostle Narasimha Swamiji. He has Explained how Sri Narasimha Swamiji was attracted to Baba.

“Swamiji, how were *you* attracted to Baba?”

“It was some where in 1942, that Narasimha Swamiji came to Ooty. To receive him a committee had been formed. His lecture was arranged in the evening in a school building. All the organizers after having made the arrangements were standing in the main street expecting Swamiji. That evening I was on my way to see the film ‘David Livingstone’. I only knew that some Swamiji was coming there, that evening. My friends who were on the committee requested me to stay in the school till they bring Swamiji. I agreed for this arrangement and was waiting in the school for my friends to come. But surprisingly Swamiji came to the school all alone by a different route. He took me to be one of the organizers and began enquiring about the arrangements. I was in a fix. I told him that many people were waiting in the main street to receive him formally. ‘Oh, never mind!’ Swamiji said ‘the bus was delayed. So to make up for the time I came by a different road. Now it is already 6-30. I do not like to delay any further. What? Are you ready?’ I said ‘yes’ but I did not follow what he meant by this. Immediately Swamiji took out a photo of Baba from a bag and placed it on a chair. Then only I understood that he wanted me to do the *pooja*. ‘Swamiji’ I hesitatingly said ‘I am in this dress, wearing a suit. At least I should have been in a *dhoti*.....’ ‘It does not matter at all’ Swamiji laughed away the situation. ‘Baba’ he continued ‘never looks at the external details. What he wants is the mind. You do the *pooja*.’ I had not known clearly who Baba was. But still I did not like to disown my friends. Also I could see that the person asking me to do the *pooja*



was himself a saint. Caught like this I did the *pooja*. Swamiji repeated the *archana*. Afterwards I did the *mangalarathi* also. Meanwhile the committee members came to the school and were surprised to see what was happening.

I accompanied Swamiji to the Bus Stand also. On the way, while we were talking casually, I mentioned him a doubt I had. 'Swamiji' I said 'I have a peculiar feeling. I feel the name a person gets in this world has some deeper meaning behind it. I have been named Radhakrishna, but I do not clearly follow why I got this name only.' Swamiji thought for a while. 'If you really want to know the meaning of Radhakrishna' Swamiji finally answered 'I will let you know, but you come and stay in Madras'. This became an attractive point to me. I went to Madras to be near Swamiji. I used to stay then, in a house on the Thambu Chetty street. I gave up the steward's job I had at the Madras race club. But, at Swamiji's suggestion I worked first as the auditor and later as a director of the Mylapore Permanent Fund.

"Swamiji, did not your people force you to return home?"

"They did, my boy. Many times they argued with me about this. They requested Swamiji also to intervene. But I was adamant. Finally they had to give up their efforts. They knew that I was from my boyhood deeply interested in the spiritual life ..... Around 1952 Swamiji asked me to go over to Bangalore. First I was staying in the cantonment area. Then I shifted to that room in NR Colony. Now I am continuing here. What more shall I say..... I know nothing, the Lord is running his work. But one thing, I have had all the divine experiences one generally expects on the spiritual path. While staying in Madras I used to constantly meditate on Krishna. During moments of desparation I would pray Radha also 'Mother, you have to show Him to me soon.' One day I was sitting on the terrace of the house, where I was staying, in such a mood. Suddenly I saw a bright light in the sky. Gradually I perceived that light to be none other than Radha. She was, I saw, moving her hand as though writing some thing by her side. Little by little I cognized that to be Krishna. Then both of them stood in front of me hugging each other as you



see in the traditional idols (smiling). The same Radhakrishna is now staying here also. On another day, I saw the sky full of all the thirty-three crore gods. But the peculiarity was, I was fully conscious on both the occasions, of this world also. I saw all these with my eyes open only. Do you know where all this ended up?.....In Rama."

"Swamiji but how you got convinced of this path?"

"You see, Baba is a very large hearted saint. That is certain, is it not?.....Once, while I was in Madras with Swamiji, Baba told me 'read the tenth'. I do not know whether this was in a dream or in a vision. I thought Baba referred to the tenth book of the Bhagavatha and started reading it. But on hearing my experience Swamiji interpreted that Baba has asked me to read the tenth chapter of Geetha, which refers to the *vibhuti yoga*. Only after reading this I had the above experience. When I beheld all the Gods in the sky, I was convinced that Baba should be a very powerful saint. Immediately, I had an urge to know him also. Then all the gods got erased and I saw Baba only. After sometime he also moved away and in his place the clear form of Sri Rama was seen."

Swamiji seldom talks about himself. Today he seems to be in a very pleasant communicative mood. His eyes are glistening strangely, as though he is again seeing Baba and Rama.

"You see, Baba did not say 'I am Rama'. He just showed Rama. 'This indicated' I thought 'Baba is a very great Rama Bhaktha'. In his story you might have read about his eagerness to celebrate *Ramanavami*. Also whenever he saw a Maruthi temple he would jump up in ecstasy. If you put all these together, what is it you can infer. Let us take him as Rama Himself, or as Maruthi, or as a devotee of Rama; it does not matter how we interpret, but we can be sure of benefitting by following him.....The thing which most impressed me was, you see, he did not claim 'I am Rama'. This is the characteristic of a true *bhaktha*. From these experiences I got lot of courage to move on this path. I think I have told you about the visit of Narayan Maharaj of Bet to Ooty, in 1927. Narasimha Swamiji also had his



contact. It was Narayan Maharaj who encouraged Swamiji to go to Baba. It was he who initiated me into *Datta mantra*. Sai Baba is believed to be a manifestation of Dattatreya. All these points fitted into each other in a peculiarly neat manner to convince me that Baba's path is my path also."

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Oh Mind ! Don't find fault with others ; It lowers your outlook and affects your noble spirit, rather debases you. Always try to look at the bright side of things. The good is Truth for Truth is life ; the Bad is unreal like Maya or illusion. Nobody would like to court the evil. If you seek the company of others, always remember your aim is to find out what is good and beautiful in them. If you are true to yourself (in thought, word and deed), you will be full of joy and purity. You will possess Wisdom and your insight will be sharpened. Then you will see good in everything. None but God alone is good and perfect. If you always choose the good in everything, your heart will be full of what is good and noble. Pure thoughts could only build up higher and noble spirit. Think, think and feel. Grow rich in yourself.

Sri Radhakrishna Swamiji



# How To Get Happiness

from the diary of a devotee

29 December 1974 :

Swamiji, in the evening, inaugurated a *rangavalli* exhibition on *andal charitram* at the Shankar Mutt. He also participated there in the Tiruppavai lectures of Sri Sampathkumara Bhattacharya. In the night Swamiji is discussing these things again. He is explaining the correct attitude one should have—

“.....This much is true, we can be happy if we understand these things rightly. We should distribute love everywhere, after totally forgetting the body and getting established firmly in *chit*. Have I not told you what Anjaneya has asked me to do? Listen—‘*Eindai tirutti anbai perakkidil anandamuralame.*’ “ஐந்தைத் திருத்தி அன்பைப் பெருக்கிடில் ஆநந்த முறலாமே” Long back, once I had a peculiar vision early in the morning. I am walking in a garden along with many children. Then suddenly a monkey jumps down from a big tree and approaches me. The monkey is so big, first, I think of Rama and tell myself ‘let it not hurt any one.’ As the monkey comes near me, gradually I begin to feel that it must be Anjaneya only. It gives me a fruit and asks me to eat. ‘How can I eat alone’ I tell ‘let me share this with others.’ To this the monkey looks at a bear nearby and tells ‘this is for you, for them this Jambavan will pluck some other fruits.’ While giving me the fruit the monkey tells like a formula ‘*eindai tirutti*.....correcting the five and spreading love, one can be joyful.’ Also it says ‘having drunk this *rasa* (juice) you distribute love to all.’ What is this *five*? It can be taken to refer to the five sheaths namely the *annamaya*, *pranamaya*, *manomaya*, *vijñanamaya* and *anandamaya koshas*. Or it may be taken to refer to the five elements or even to the five senses. After controlling the *five*, if one begins to distribute love, one can be sure of happiness.”

Swamiji is choked with emotion. A stream of love is flowing out of his eyes. He is continuing his narration.



"As soon as I woke up, in the morning, I had a great urge to visit an Anjaneya temple somewhere, but I was not sure where to go. Any way I started with a few people to Devarayana Durga. There again a funny incident took place. On our way we went to the *namaḍa chilume* which is a perennial water spring. We found there, five ladies doing *pooja* to the spring. Not wanting to disturb them we sat at a distance. I was sitting on a rock. The others were also nearby. The ladies were not even looking at us. But, strangely enough, after the *pooja* they came straight in my direction. They had a leader also, whom they called 'Mataji'. Pointing me, the leader said to her followers 'ah! this is Sri Ramachandra Prabhu, do his *padapooja*.' I was stunned, not knowing what to do. I just kept silent. Anjaneya had referred to *five* and they were also five. Till then I was not allowing, usually, any one to touch my feet. Only after this incident I relaxed this. If a person gets a little happiness by touching my legs, why should I object to it?

After this we enquired around for any Maruthi temple. We learnt that a temple for Maruthi called *bayalanjaneya* is nearby. It was already about 1 O'clock in the afternoon. But still I was very particular of visiting Anjaneya. So we searched out that temple. There was a very big tree in front of that temple. Do you know what a surprise I had? That tree was exactly same as the one I had seen in the vision. I got convinced that was the place I had to visit. I went into the small temple there to bow to the attractive idol of Anjaneya. The surprises of the day did not end there. The priest of the temple indicated me and said something to a person nearby. Afterwards he came near me to offer a cup containing fruit juice. 'Oh, Lord' I thought 'how funny is your play.' When I wanted to distribute it to others, the priest objected saying 'please, this is meant for you only. Yesterday Maruthi showed you in a dream and asked me to give this to you. For others we have another *prasad* ready. The priest then asked the other person to give some other *prasad* to the people with me. I was taken inside and made to drink the fruit juice."

Swamiji seems to be experiencing the strange scenes again. He is talking with an extraordinary tenderness. ".....Oh, I know nothing. I am only a tool in his hand. If we understand these things properly



and proceed we get immense happiness on this path. Tell me where else one can get such happiness. After all what is it we can give to others? We can say a few kind words and help them a little bit in their difficulties. But this has to be totally selfless. *Ananda* (joy) is in this only. Maruthi also said the same thing *Eaindai tirutti*.....” Swamiji is continuously laughing. “The first step for this is a steady mind..... (suddenly) For everything grace is very essential. Do you know this—

மனமடங்கிடில் மதி தோன்றிடும்

மதிதோன்றிடில் விதி அற்றிடும்

விதி அற்றிடில் பதி உற்றிடும்

ஈசன்அருள் பெற்றோர்கே

Manamadangidil mati tonridum

Mati tonridil vidhi attridum

Vidhi attridil padi uttridum

Ishanarul pettrorke

“Swamiji whose poem is this? Is it Manikyavachakar’s?”

“Oh, no. Once I saw it in my mind. Early in the morning many times I perceive such things. Well, do you get the meaning? if the mind (*manam*) subsides, then discrimination or intelligence (*mati*) crops up. As discrimination stabilizes the bonds of karma (*vidhi*) get loosened. After this, the path (*padi*) will be crystal clear. But for whom? Only for him, who has acquired God’s grace.”



*We should not harbour hatred, envy, rivalry or combative disposition towards others. If others hate us, let simply take to Nama Japa and avoid them.*

—Baba



## A Discussion

From the diary of a devotee

26 May 1976:

It is about 4 O'clock in the afternoon. P. and R. are eager to start a discussion with Swamiji.

P: "Swamiji, last time when I asked you about *sadhana*, you had suggested that we should discuss it some other time."

S: "You see, first we should decide what is our goal in life. Let it be either from the spiritual or the worldly angle, this is important. Is it not so? Usually what we do? If a boy asks you for your opinion, first you advise him to study hard. Afterwards, depending on his ambitions, you ask him to become an engineer or a doctor or take some other profession. If he decides for himself, even then it is alright. It is so even in the spiritual path. Do you have the desire to be in a house with a family; nothing wrong in this. There are ways to reach God being in this world itself. On the other hand if you want to renounce everything and sit quiet, there are ways and means for that also. But the most important point here is that there should be a determined mind. The mind should not keep on wavering. What is the aim of life for all—reaching God. You call it Brahman, or Paramatman or give any other name, but no body can deny the existence of the Universal Spirit. The atheists may say that there is no God. But what is it that they have not understood?—'the *I* which is telling that there is no God has also come from him'. This much is certain, there is no place devoid of Him. You can call Him Shiva or Vishnu. There is no difference between them. What is the path to get this knowledge. For this in our country we have been given *pooja*, *dyana*, *bhajan* and *parayana*. From these slowly the mind becomes pure. With this we get onepointedness also. You take a form of the Lord which pleases you. As you keep on concentrating on that form, the two eyes become one. Then where should the mind go? That has to go along with the form itself. Then the third eye opens and you understand



the reality. For this, will power is the most important qualification. One should have steadfastness in one's efforts. Daily either in the morning or in the evening one should practice 'let any thing happen, I will sit concentrating at least for ten minutes on God's form.' One should have such a determined will. If the mind gets into the habit of going with a single form, then it will be easier to merge in a single thought. This much is certain, He is formless but He has become all the forms also. In this there should be no difference of feelings."

P: "Swamiji, the mind does not stick to a single form. It wanders."

S: "In these things practice is very essential. Krishna has also said the same thing. In the beginning, the mind is sure to move around. Let it, it does not matter. Let it go wherever it wants. When you come to know that the mind has slipped away, you must bring it back (~~Like this~~). You get concentration by practice. There is lot of work to be done in the office and in the house. You have to practice concentration in the midst of these things. That is why *pooja* and *japa* have been suggested as easy methods. Along with these, practice 'oh! God, I am offering everything to you, you take care of me.' For the present day I feel this is the right path to follow."

SC: "Swamiji, in meditation should we concentrate on God's face or on the feet?"

S: "You see, these things depend on the individual taste. You can't give a single rule. Now we bow at the feet. The meaning of this is that we are offering everything at his feet. Hence, some people suggest concentration on the feet. But if you feel happy to meditate on the face you do like that only. How beautiful Krishna's face is? The mind easily goes with beauty, wherever it may be. Is it not? I will give you an example. While walking in the road you see a lady. If she is goodlooking, the thought 'oh! she is very beautiful' arises in the mind. Immediately, you feel 'hey, what a thought, she is the wife of some other person.' You see, the mind went with the object, you felt it and brought it back. But to see the face of the mother there would be no hesitation. You think of God like that only. There



can be no single method for all people. Some suggest meditation, first on the feet, gradually coming up to the face.

SC : Is it sufficient to look at the form of God, or is it necessary to do *mantra japa* also ?”

S : “This also depends on the mental development of the person concerned. I can't give a general answer. Not all people can retain the form continuously. Then if the *mantra japa* is going on, atleast that sound will constantly stay in the ears. What is the most important thing we have to understand in this. The senses should be controlled and the mind should be stationed in God. For this, let the eyes see the Lord's form, let the tongue repeat His name, let the ears hear that sound, and let the hands do His *bhajan*. If this is continuously practiced the mischiefs of the senses decrease and the mind becomes calm. If the form stays without any *nama japa*, well and good ; in that case the *japa* may not be necessary. But such a thing is almost impossible. But if the *japa* becomes continuous, the form on its own accord is bound to appear. Then naturally the mind flows towards God.”

SC : “Swamiji, sometimes during *dhyana*, thoughts against God also arise. One portion of the mind tells this to be wrong, still the thought would be there.”

Swamiji did not say anything for this. Meanwhile R. is putting forth his ideas.

R : “Swamiji, these *japa* and *bhajans* are means for calming down the mind, that is for *chittavrittinirodha* only. Therefore, why can't that itself be practiced directly ? I do *sadhana* such that no thoughts arise in the mind. Is there any thing wrong in this ?”

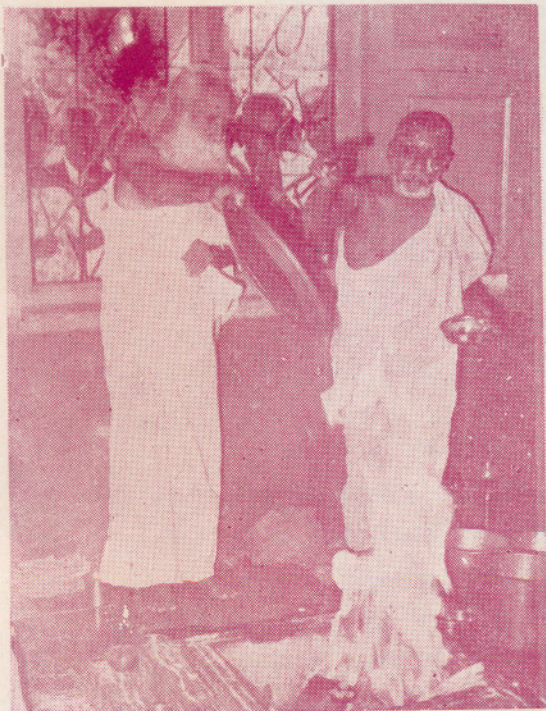
S : “well, that is *nirakara dhyana*, nothing wrong in that. Everyone should come to this in course of time. Not all can do this in one leap. But let me tell you something. After some time you should not feel ‘oh, what is this, this *sadhana* is so dry and tasteless.’ On the other hand the vision to see the all pervasiveness of the Lord should get developed. Some do *sagunopasana*. Some others take to *nirgunopasana*. Both are correct paths only. The feeling that one is superior to the other is the greatest obstacle on the path of every



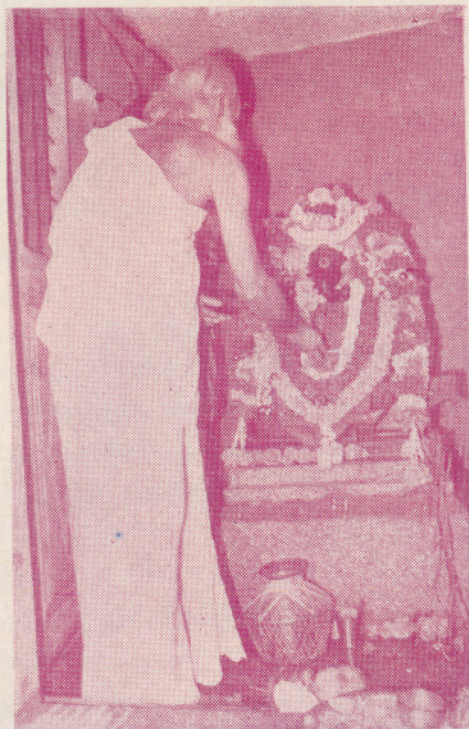
## SWAMIJI IN VARIOUS MOODS



.....योगिहृदयानगम्यं ।  
वन्देविष्णुं भवभयहरं सर्वलोकैकनाथं ॥



Poornahuti : 'May the world be full  
with joy and prosperity'



Consecration of the Ganapathi idol at the  
Sri Rama Temple, Vivekanagar, Bangalore



*sadhaka*. Almost everyone in this world is stuck in this pair of opposites. Pain and pleasure, likes and dislikes, heat and cold are there always. But, this is what precisely Krishna wants us to cross over. How is this to be achieved.

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृतापि न निबध्यते ॥

The *sadhaka* should be contented with whatever that comes in his way naturally. Such a person after this, understanding carefully the Lord's words :

अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥

and remaining in his thought constantly, crosses over the barrier of the *gunas*. This *japa* and *tapa* are all meant for cleansing and preparing ourselves for this. Our *shastras* have very intelligently provided paths for these things. If you can't go to Ganga to take a bath they teach 'it doesn't matter, you think Ganga is here itself, say गंगेच यमुने चैव—and take bath.' What is the real meaning of such an advice. The mental determination and purity are the most important things. But in some places in our *puranas* you can find that Shiva would be claimed to be superior to Vishnu. At other places Vishnu would be treated superior to Shiva. On these issues we should not dwell much. Depending on the time, place and circumstances these have been written to suit particular groups of people. That is why to avoid diversity in this, *Guru* is said to be the combination of the three Gods, Brahma, Vishnu and Maheswara. Now, you are husband to your wife, father to your children, son to your parents and boss in the office, but still you are only one. Similarly the *parabrahman*, who is without a second, depending on the type of action he presides over—creation, protection and destruction—gets different names."

P : "Swamiji, regarding my *sadhana* I want to say a few things. I practice *thrataka*, followed by meditation of Ganapathi in the *mooladhara*. But to retain the form I find it very difficult."

S : "You see P., you are a family man. You have your office work and have to look after your wife and children. This meditation



in *mooladhara* to rise the *kundalini* is for whom ? A person who has renounced the world and is immersed in spiritual practices can do it. But are you ready for this ? You are not. The *kundalini* can be awakened with some effort. But it is a very powerful force, unless one knows how to control it also, it can lead to harmful side effects. This is like snake-charming. It is not sufficient if you just wake up a snake out of its place, you should know how to charm it also. Otherwise the snake will bite you when you are unaware of it. That is why I say, let us not bother ourselves about these things, let us take to *bhakti*. In Geetha you see, after talking about *jnana*, *karma* and also giving the *viswarupa darshana* Krishna talks of *bhakti* only.... Everyone has to do some work, no body is free from this. Let us offer that to God. But how should that be ? It should be as Krishna has said :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मातिसंगोऽस्त्व कर्मणि ॥

with constant practice of this we get a sort of detached attachment. There is nothing wrong in enjoying the world, but it should be like पद्मपत्रमिवाभया, like a lotus leaf in water. It is in water but never attached to water. You see, in the afternoon that recently married couple had come. I talked with them and teased them also. The husband is trying to establish his supremacy over the wife already. This is not correct. Both of them should be with a single mind. So I had to advice them also. But what relation I have with them. They talked, so I talked ; they laughed, I also laughed. it ends there...."

All seem to be pondering over the words of Swamiji. The atmosphere has become suddenly very silent. After some time Swamiji is continuing.

S: "What is it one has to achieve by rising up the *kundalini* ? As the mind gets purified, the *kundalini* moves up on its own accord. Then it would be very nice. Do you follow what I am telling. Let us think of God in the heart, let us worship Him and increase our devotion. Automatically at the right time, the right developments will take place in us. In my opinion for a family man, meditation in the *mooladhara* is not advisable."



R : "What you say is, instead of the *mooladhara* one should meditate in the *anahata chakra*."

S : "Yes, that is same as the heart. The Lord is in the heart, as Krishna says in Geetha."

R : "Should the *istadevata* be suggested by another person or can one select it for oneself?"

S : "If the person by himself can get full taste in a particular from he can select it on his own."

R : "How about *mantras*?"

S : "They can also be chosen by the person himself. You see, this is the heart, the seat of *chaitanya*; below this is the place of *prakriti* and other inertial matter. Why should we unnecessarily divert our attention towards them. *Prakriti* and *purusha* unite, if the mind is unified and purified. *Kundalini* is to various degrees active in all the people. This talking and walking is all due to that power only. You can observe that all are under the pull of *prakriti*. *Prakriti* stays by the side of a married man, whereas she stays within an unmarried person. That is all the difference between the two. What is so great about remaining unmarried? The taste is still being felt while eating, the heat and cold are still felt while touching. Is this not true? Tell me where then is *nirguna*? For a *jnani* even from these the mind should return."

R : "But that is also a work like any other thing; is it not?"

S : "True, but a real *jnani* will not have the sense of doership."

P : "Swamiji, how about *vichara*, that I am not this body and mind....."

S : "What is there in *vichara*? We can understand that *I* exists in all the three states namely, waking, dream and deep-sleep. How? Now I have the awareness that I am talking with you. Similarly in dream I exist since I recollect it later. Likewise, in deep-sleep also I exist, since I claim 'I slept well'. That much is alright, but what more can you say. Simply by discussing *panchikarana prakriya*, there can be absolutely no gain. You can't get the experience of any thing by just talking. Now what is *tatwa*? It is said to be ब्रह्म सत्यं जगन्मिता. But



by just telling this does that experience come to any one. If I say that this conversation with you is *mithya* (illusion) can any one believe. There is still lot of work to be done, still we feel the hunger and sleep; with all these constraints how to say that the world is an illusion. It is correct only for him who has merged in the Brahman. However this much we can understand—*Paramatman* exists, call Him by any name or call Him a Universal Force; It does not matter. *Jivatman* also exists. The *jeeva* has come from Him and goes back to Him. According to the individual tastes, desires and past impressions, sooner or later all will reach the goal. So let us not jump around restlessly but proceed peacefully taking *bhakthi*."

R: "Swamiji, probably for rational minded people *bhakthi* may not be very appealing. That is why, I think he asked this question."

S: "Where does *vichara* and *vedanta* take us? It takes us to *nirakara* and *nirguna*. So while practising *vichara* is not a taste towards *nirakara* necessary?"

R: "Yes, it is required."

S: "Then what else it is? It is *bhakthi* only. One has *bhakthi* in *saakara*, while the other is devoted to *niraakara*. You see without *bhakthi* it is impossible to achieve either *saakara* or *niraakara* concentration."

Take what comes. Be contented and cheerful. Never  
worry. Not a leaf moves but by His consent and will.

\* \* \*  
Don't be idle ; work ; utter God's name ; read  
scriptures.

—Baba



## A Public Lecture

From the Diary of a Devotee

30 September 1976

Swamiji is inaugurating the Navaratri-Baba Mahasamadhi day celebrations at the Center—

"We are celebrating the *Navaratri*. But what is the significance of these nine days? I take it this way. The nine days are divided



into three days each for Durga, Lakshmi and Saraswati. First we need Durga for warding off all troubles. Next we proceed to Lakshmi for getting *thushti* and *pushti* (fulfillment and nourishment) wealth and happiness. After this we worship Saraswati the goddess of learning, for getting *jnana* (knowledge). This can also be taken to represent *karma bhakthi* and *jnana*. These are the three paths given to us in all the scriptures. Geetha throughout only talks about these three only. This

is what our seers of yore have also suggested. You select any form and the path which suits your taste. In the end all will reach him only. We simply reach that place finally, wherefrom we originated. But to realize this we need to do *sadhana*. Without some *sadhana* it



is not possible to attain anything in this world, You take some name and form which suits you and proceed doing *namajapa* and *bhajans*. Depending on the *poorva vasanas* (previous impressions) sooner or later every one is bound to reach the goal. No one should think 'I have done so many bad deeds, how can I realize God'. By constant practice when one attains *jnana* all *karmas* die away. That is what Krishna also says—ज्ञानाग्निं दग्धं कर्माणि तमाहुः पण्डितं बुधाः. But what is *jnana*? According to Shankara ब्रह्मसत्यं जगन्मिता. What we see as the world is only a mirage. The truth is only Brahman. This is how the *jnani* experience the truth. But till we reach that stage we cannot take the world to be false. So what we should do? Surrender. Surrender everything to the Lord. Whatever we do, let us offer them to Him. When we take our food let us think of Him. When we completely rely upon him, He is sure to take care of us in all ways. The promise of the Lord will never go false. I can boldly assert this. Rama has said—

सकृदेव प्रपन्नाय तवास्मीति च याचते ।  
अभयं सर्वभूतेभ्यो ददाम्येतद्रतं मम ॥

Krishna has said—

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

But when you worship Rama or Krishna or any other God you should not think 'this Rama had a body like me and was eating like me and after all He was the son of Dasaratha'. You should take Him as *parabrahman* Himself, nothing less than that. You must carefully understand this. If you think that after all he was also a human being the benefits you get would be limited. Who is Rama? He is the *dharma prabhu* (the lord of righteousness). He established the right path—*dharma* on this earth. Krishna also did the same thing. He has infact said clearly

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

So when you worship keeping a name and form, you should be under the full belief that it is the *paramatman* Himself whom you are



worshipping. You call it *paramatman* or Rama, Krishna, Shiva or Mother or Self, it is all the same. During *Navaratri* we worship the Mother, that is, *prakriti*. But she is not different from the Father the *purusha*. They are always together. They are inseparable, infact they are one and the same. We do *pooja* externally first, but gradually as the wisdom dawns we begin to do *manasa pooja* (mental worship). Infact this is more important. *Antaraganga pooja* (internal worship) is more useful and powerful than *bahya pooja* (external worship). Depending on the stage of development of the individual these things come naturally. But there will be impediments to progress always. What are they? They are *kama krodha* and *loba* (lust, anger and greed). These have to be overcome by constant reflection and practice. Otherwise there would be a black streak left in the *sadhaka*. So let us cleanse our mind of the impurities and proceed on the right path with right thinking and right living. This is the middle path, which avoids extremes. Let the person who wants to worship Rama worship Him in full faith. Let one who wants to think of Shiva, do so taking Shiva as the Lord. Let one who wants to surrender to the Supreme proceed along that path itself. Let one who has the wisdom to assert 'I am He' do that. But whatever one may do, the important thing we have to understand is that the body consciousness should vanish. If we think 'we are this body' we are this body only. We will always be bound by this body. This is same as telling that the ego should go. When the ego goes, *he* goes but *He* will come. I say this because, where to see the Lord? It is only in our own heart. Krishna has very clearly said हुद्देशेऽर्जुन तिष्ठति. This has been Baba's advice also. You see we are celebrating his *samadhi* day shortly, on the *Vijaya dashami*. A few days before he left his body, to the disciples near him, he said I am doing *seemollanghana*. They could not follow this. Only kings used to do this for going on war against another king. However what Baba meant was clear when he left his body. By *seemollanghana* he only meant the complete crossing of the body consciousness and getting into the universal consciousness. Infact when the disciples were worried about his passing away he clearly said 'hey, where I am going. I will be here only. I will speak and walk from my tomb itself.' One has to carefully follow what



Baba used to say. Similarly he never said that he only should be worshipped. He always suggested the worship of Rama, and the reading of *Bhagavata* and *Sahasranama*. He called the mosque by the name Dwaraka Mayi. Who is this Mother of Dwaraka? It is *Bhagavadgita*. Also he spoke about surrender and practiced it in his actions. He stood for surrender to the Lord always. Whenever he would pass in front of a Maruthi temple he would get into a trance and jump up in ecstasy like Hanuman. You follow this correctly. Hanuman is the supreme example of total surrender in the attitude of a servant. Baba identified himself with Maruthi and thus showed by precept how we should practice surrender to God. With this I inaugurate this function and also pray 'May everybody be happy .....'.



*God is formless and God is with form too, and He is that which transcends both form and formlessness. He alone can say what else He is.*

*So long as the sound of a bell is audible, it exists in the region of form; but when it is no longer heard, it has become formless. Similarly God is both with form and formless.*

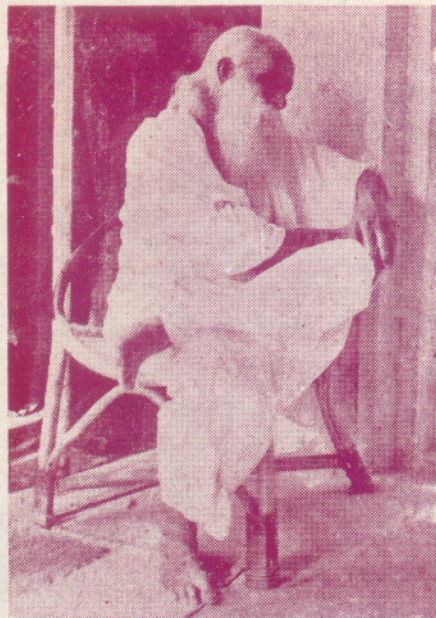
—Sri Ramakrishna



SWAMIJI IN VARIOUS MOODS



'Take this, you will be alright.....'



'Oh, how funny this world is'



'God is present in the tiniest  
of the things'



'When the mind and the heart unite,  
there will be peace'



## A Conversation

From the diary of a devotee

30 December 1976 :

A devotee is questioning Swamiji in the night.

Devotee : “ Swamiji, I have a question. For salvation which is the path ? “ *jnana marga* or *bhakti marga* ? ”

Swamiji : “ You see, for this age *bhakti* is easier, because people have very little time for studying *Vedanta*, understanding it and practicing.....”

D : “ Swamiji, Shankaracharya tells that without *jnana* nobody can attain *mukti* ”

S : “ What is *jnana* ? *jnana* is to understand ‘ who is this, who is in this body ? ’ and to experience that the whole universe is pervaded with a single spirit, call it Brahman or by any other name. ”

D : “ I have a doubt. It is said that *jnana* is *advaita* and *bhakti* is *dvaita*; because in *bhakti* the feeling of God is necessary, whereas in *advaita* we have to understand that the *jeevatma* and *paramatma* are same. ”

S : “ You have to carefully understand these things. For whom is *advaita* true ? I am not denying the *advaita vedanta*, but it is not suitable for every *sadhaka*. Out of lakhs of people there may or may not be even one person who is established in *advaita*. What does *advaita* say ? ‘ It says that there is a Universal Spirit. By its very nature it pervades the whole universe including sentient and insentient beings. Therefore I should also be in and out pervaded by it, infact I should be same as that ; I am He. ’ But, who can really grasp this ? For this, the mind should have evolved and broadened to a great extent. The Lord Himself says—

बहूनां जन्मनां अंते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

If you understand this sloka properly, then you will know how difficult it is to get *advaita-siddhi*. वसन् इति वासुदेवः - वासुदेवः सर्वमिति—That is,



one who lives here is the same everywhere, he is the all in all, but this is only after many many births बहुनां जन्मनां अंते. We are born with so many *vasanas*, these should go. The mind must be under perfect control, then the senses are all subdued and body consciousness also dies out. Once the body consciousness decreases the inner consciousness expands. For a *jnani* there is no body, there are no senses and desires and hence no world also. For him the statement *हंस्त्वोऽहम्*—I am He' is correct. But if we say 'I am He', the *I* and the *He* are anyway there and naturally this is *dvaita*. Just for the sake of talking you may say I am He. It does not convey any meaning. I tell you something, listen. A *jnani* who has *advaita siddhi* will not speak. He will be a *mouni*, because with whom has he to speak and about what? He will be roaming here and there carefree till the body falls away. He may eat or may not eat, he may sleep or he may not sleep. But is this even thinkable by the ordinary people? That is why our elders have given us the *bhakti marga*. Approach the Lord in any form you like. Pray to Him to show the path also.

Till the *vasanas* (desires) die out and *samatva* (equanimity) comes nothing can happen. A person who has renounced every thing, a real *sanyasi*, and who has *samadarshana*, gets it. Suppose you get the thought 'oh, its time let me go' immediately *vasanas*, drag you to the home. So with all these involvements, at this stage it is better to have the Supreme in a form and worship. Never mind about vedanta. We are not concerned about *dvaita* or *advaita* or *vishishtadvaita*. But one thing, till we forget our *vasnas*, till the *gunas* subside....."

D : "That is till the ambitions all die out. If there are no ambitions there will be no work also."

S : "Yes. If you have many desires you will be taking birth after birth. You consider a lamp with a wick. If you keep on pouring oil the lamp keep on burning. Suppose a person says 'I am satisfied, I don't want any thing more in this world' such a person can get realization. So, completely the *vasanas* should be destroyed."

D : "For this the mind should be controlled. Is this not the first step?"



S : "Yes, control the mind. The covering of the mind should come out. You see, even a child before birth will have a sheath over it. Like that our *vasanas* cling to us. But these fall away by asserting 'I am not this body. I am always happy.' That is, the *prakriti* should move away. For this we are all dolls in the hands of God.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

You have heard all these things in *Bhagavadgita*. No body is free from *prakriti* and *gunas*. Only the Lord should bless us. This will come through prayers, concentrated thinking and meditation on God in the form of Rama or Krishna or any other form. You have to think that form is omnipresent and omniscient. He is the Soul of all souls. He lives in me, He lives in you, He lives in children and He is everywhere. If you take this attitude devotion gets developed. The Lord clears out all the *vasanas* and then such a person becomes free. That is the only easy way. Sankara's *advaita* is not easy for every one to take."

D : "For how long this process should be used ?"

S : "That depends on the person concerned, on how he gets in-  
to it. Suppose he feels 'I must get it now' and he has a really  
determined will he gets it quickly. But how to create this will.  
It should come of itself. We can't force anything.'"



Only two kinds of people can attain to Self-knowledge :  
those whose minds are not encumbered at all with learning,  
that is to say, not over-crowded with thoughts borrowed  
from others, and those who, after studying all the scriptures  
and sciences, have come to realise that they know nothing.

—Sri Ramakrishna



# ಭಕ್ತರೊಡನೆ ಮಾತುಕತೆ

ಭಕ್ತರೊಬ್ಬರ ದಿನಚರಿಯಿಂದ

7 ಡಿಸೆಂಬರ್ 1974 :

ಸ್ವಾಮೀಜಿ ಶಾಂತವಾಗಿ ಕುಳಿತಿದ್ದಾರೆ. ಸಂಜೆ ಭಜನೆಯಾಗುವಾಗೆಲ್ಲಾ ಅವರು ಧ್ಯಾನಮಗ್ನರಾಗಿರುವುದು ತಿಳಿಯುತ್ತಿತ್ತು. ಈಗಲೂ ಬೇರೆ ಯಾವುದೋ ಪ್ರಸಂಚದಲ್ಲಿರುವ ಹಾಗೆಯೇ ಇದ್ದಾರೆ. ಉಳಿದುಕೊಂಡಿರುವ ನಾಲ್ಕೈದು ಜನ ಭಕ್ತರುಗಳು ಸ್ವಾಮೀಜಿ ಏನಾದರೂ ಮಾತಾಡಬಹುದು ಎಂದು ನಿರೀಕ್ಷಿಸುತ್ತಿರುವ ಹಾಗೆ ಕುಳಿತಿದ್ದಾರೆ. ಸ್ವಾಮೀಜಿ ಕೇಳುತ್ತಿದ್ದಾರೆ. “ಯಾರು ನಿಜವಾದ ಹಣವಂತ, ಯಾವುದು ನಿಜವಾದ ಆಸ್ತಿ ? ಮತ್ತೆ ಮತ್ತೆ ಇದನ್ನೇ ಒಬ್ಬೊಬ್ಬರನ್ನೂ ಕೇಳುತ್ತಿದ್ದಾರೆ. ಒಬ್ಬರು ಬಹಳ ಮೆಲ್ಲಗೆ ಉತ್ತರಿಸುತ್ತಿದ್ದಾರೆ “ಯಾರು ಈ ಪ್ರಸಂಚದಲ್ಲಿ ತೃಪ್ತನೋ, ಅವನೇ ಆಸ್ತಿವಂತ.”

“ನೀವು ಹೇಳುವುದನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಒಪ್ಪಿಕೊಳ್ಳಲು ಆಗುವುದಿಲ್ಲ. ಏಕೆಂದರೆ ಎಷ್ಟೋ ಜನ ಜೂಜಾಡುವುದರಲ್ಲಿ, ಕುಡಿಯುವುದರಲ್ಲಿ ಆಸಕ್ತರಾಗಿ, ಅದರಲ್ಲೇ ತೃಪ್ತರಾಗಿಬಿಡುತ್ತಾರೆ. ಇದು ನಿಜವಾದ ಧನದ ಲಕ್ಷಣವೇ ?”

ಎಲ್ಲರೂ ಸ್ವಾಮೀಜಿ ಮುಂದಕ್ಕೆ ಏನು ಹೇಳುತ್ತಾರೋ ಎಂದು ಗಮನವಿಟ್ಟು ಕೇಳುತ್ತಿದ್ದಾರೆ. ಸ್ವಾಮೀಜಿ ಅವರ ಮಾತನ್ನು ಮುಂದುವರಿಸುತ್ತಿದ್ದಾರೆ.

“ಹಣದ ಆವಶ್ಯಕತೆ ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಎಲ್ಲರಿಗೂ ಇದ್ದೇ ಇದೆ. ಏಕೆಂದರೆ ಹಣವಿಲ್ಲದೆ ತಿನ್ನಲು ಆಹಾರ ಸಿಕ್ಕುವುದಿಲ್ಲ. ತಿನ್ನಲು ಇಲ್ಲದೆ ಯಾರಿಗೂ ತೃಪ್ತಿ ಬರುವುದಿಲ್ಲ. ಜ್ಞಾನಿಗಳ ವಿಷಯ ಬಿಟ್ಟುಬಿಡೋಣ. ದೇಹ ಬೋಧೆಯೇ ಇಲ್ಲದವನ ವಿಷಯ ಬೇರೆ. ಅವನಿಗೆ ಊಟವಿದ್ದರೂ ಒಂದೇ, ಇಲ್ಲದಿದ್ದರೂ ಒಂದೇ ; ದೇಹವಿದ್ದರೂ ಒಂದೇ, ಇಲ್ಲದಿದ್ದರೂ ಒಂದೇ. ಆದರೆ ಬೇರೆ ಎಲ್ಲರಿಗೂ ಊಟ, ಹಣ, ಇವೆರಡೂ ಸ್ವಲ್ಪ ಬೇಕೇ ಬೇಕು. ಆದರೆ ಆಸ್ತಿ ಎಂದರೆ ಏನು ? ಯಾವುದರಿಂದ ನನುಗೆ ಸಂತೋಷ ಹಾಗೂ ಆನಂದ ಉಂಟಾಗುತ್ತೋ ಮತ್ತು ಅವು ದಿನೇ ದಿನೇ ಅಭಿವೃದ್ಧಿ ಆಗುತ್ತಿರುತ್ತೋ, ಅದೇ ನಿಜವಾದ ಧನ. ಏಕೆ ಗೊತ್ತಾ, ಎಲ್ಲರೂ ಸಂತೋಷವನ್ನೇ ಅರಸುತ್ತಿರುವುದು. ಆದರೆ ಎಲ್ಲೋ ಕೆಲವರು ಮಾತ್ರ ಅದಕ್ಕಾಗಿ ಸರಿಯಾದ ಜಾಗದಲ್ಲಿ ಪ್ರಯತ್ನ ಮಾಡುತ್ತಾರೆ. ಅಸೀಮನವಾದ ಎಂದೂ ಕಮ್ಮಿಯಾಗದ ಸಂತೋಷ ಸಿಕ್ಕುವುದು ದೇವರ ಹೆಸರಿನಲ್ಲಿ. ಆದ್ದರಿಂದ ಅದೇ ನಿಜವಾದ ಆಸ್ತಿ ....ಏನು, ನಾನು ಹೇಳುವುದು ತಿಳಿಯಿತಾ ? ದೇವರ ನಾಮದಲ್ಲಿ ರುಚಿ ಬಂದು ಬಿಟ್ಟರೆ ಸಾಕು ; ಅದೇ ಎಲ್ಲದಕ್ಕಿಂತ ಆಕರ್ಷಕವಾದ ಆನಂದಕರವಾದ ವಸ್ತು ಎನ್ನುವುದು ತಿಳಿಯುತ್ತದೆ. ಇದು ಎಲ್ಲಿ ಹೆಚ್ಚಿಗೆ ಸಿಕ್ಕುತ್ತದೆ ?....ಸತ್ಸಂಗದಲ್ಲಿ, ಸಾಧುಗಳ ಸಹವಾಸದಲ್ಲಿ....(ಕೈಯಾಡಿಸುತ್ತಾ) ಹುಂ, ಇಷ್ಟೇಪ್ಪ ಬೇಕಾಗಿರುವುದು—ಸತ್ಸಂಗ, ನಾಮಸ್ಮರಣೆ. ನಾನು ಜ್ಞಾನನುಮಾರ್ಗವನ್ನು ತಿರಸ್ಕರಿಸುತ್ತಿಲ್ಲ, ಹಾಗೆ ಭಾವಿಸಬೇಡ. ಆದರೆ ಭಕ್ತಿಮಾರ್ಗದಲ್ಲಿ ಸಂತೋಷ ಹೆಚ್ಚು. ಏಕೆಂದರೆ ಕೊನೆಯಲ್ಲಿ ಎರಡು ಹಾದಿಗಳು ಒಂದೇ ಆದರೂ ಭಕ್ತಿಯ ದಾರಿ ಸುಲಭ. ಸತ್ಸಂಗ ಸಿಕ್ಕಿಬಿಟ್ಟಿರುತ್ತೂ ದೇವರ ವಿಷಯ ಮಾತಾಡುತ್ತಾ ಆನಂದವಾಗಿ ಕಾಲ ಕಳೆದು ಹೋಗುತ್ತದೆ. ಜೊತೆಗೆ ಭಜನೆ, ಸಂಗೀತ ಇದ್ದು ಬಿಟ್ಟಿರುತ್ತೂ ಬೇರೇನೂ ಬೇಕಾಗಿಯೇ ಇರುವುದಿಲ್ಲ. ಆದರೆ ಒಂದು ವಿಷಯ, ಇದರ ರುಚಿ ಎಲ್ಲರಿಗೂ ತಿಳಿಯುವುದಿಲ್ಲ. ಇಲ್ಲೇ ಕೆಲವು ಸಲ ನೋಡುತ್ತೇನೆ. ಹಲವರು ಇಡೀ ನೋಡಿಬಿಟ್ಟು ‘ಸರಿ, ಏನೋ ಹಾದಿ ಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ’ ಎಂದುಕೊಂಡು ಹೋಗಿಬಿಡುತ್ತಾರೆ. ಸಂಗೀತದ ಮಹತ್ವವನ್ನು ಎಷ್ಟೆಂದು ಹೇಳುವುದು ಕಷ್ಟ. ನಮ್ಮ ಸಂಗೀತ ಬಂದಿರುವುದು ಸಾಮಾನ್ಯದಿಂದ. ಆ ಗಾನಕ್ಕೂ ಆದಿ ಎಂದರೆ ಅಕಾರ, ಉಕಾರ, ಮಕಾರದಿಂದ



ಬಂದಿರುವ ಹಿಂಕಾರ. ಅದೇ ಎಲ್ಲ ಗಾನಗಳಿಗೂ ಮೂಲ. ಭಜನೆ ಮತ್ತು ಜಪ ಮಾಡುತ್ತಾ ಇದ್ದರೆ, ಮನಸ್ಸು ಅವುಗಳ ಶಬ್ದದಲ್ಲಿ ಲಯವಾಗುತ್ತಾ ಹೋಗುತ್ತದೆ. ಆಗ ಏಕಾಗ್ರತೆ ಬರುತ್ತದೆ. ನಂತರ ಒಂದು ಶಬ್ದ ಕೇಳಿಸಲು ಆರಂಭವಾಗುತ್ತದೆ. ಇದು ಬಲಕಿವಿಯಲ್ಲಿ ಕೇಳಿಸುತ್ತದೆ. ಇದೇ ಅನಾಹತ ಶಬ್ದ. ಇದರಲ್ಲೇ ಮನಸ್ಸಿಟ್ಟು ದೇವರ ಧ್ಯಾನ ಮಾಡುತ್ತಿದ್ದರೆ ಇಷ್ಟದೈವದ ಸ್ಪರ್ಶಕ್ಕಾಗಿ ತವಕವುಂಟಾಗುತ್ತದೆ. ಇದು ಹೇಗೆ ಗೊತ್ತಾ, ದಿನವಹಿ ಜೀವನದಲ್ಲಿಯೂ ನಾವು ಹೀಗೆಯೇ ಅಲ್ಲವೇ ಮಾಡುವುದು ? ಒಂದು ಪುಟ್ಟ ಮಗು ನಮ್ಮ ಹತ್ತಿರ ಬಂದರೆ ಅದನ್ನು ಮಾತಾಡಿಸುವುದೇ ಅಲ್ಲದೆ ಅದನ್ನು ಎತ್ತಿಕೊಂಡು ಮುದ್ದಿಡಬೇಕು ಎಂತಲೂ ಆಶಿಸುತ್ತೇವೆ. ಹೀಗೆಯೇ ದೇವರನ್ನು ಹೀಗೆ ಕಟ್ಟಿಕೊಳ್ಳಲು ಆಸೆಯುಂಟಾಗುತ್ತದೆ. ಈ ಭಾವನೆ ಗಾಢವಾದ ಹಾಗೆ ಇಷ್ಟದೈವದ ಆನಂದಕರವಾದ ರೂಪ ಗೋಚರಿಸಲು ಪ್ರಾರಂಭವಾಗುತ್ತದೆ. ರೂಪವಾದ ಮೇಲೆ ರಸ. ರಸವೆಂದರೆ ಏನು ? ಸಿಹಿ ತಿಂಡಿಯಲ್ಲಿ, ಅಥವಾ ಹಣ್ಣಿನಲ್ಲಿ ರುಚಿ, ರಸ ಎನ್ನುತ್ತಾರೆಲ್ಲಾ ಹಾಗಾ ? ಹಾಗೆ ಹೇಳಿಕೊಂಡರೂ ಸರವಾಗಿಲ್ಲ....ಮತ್ತೆ ಮತ್ತೆ ಆ ಆನಂದದ ಅನುಭವವಾಗಬೇಕೆನ್ನುವ ಆಕಾಂಕ್ಷೆಯೇ ರಸ. ಇದಾದ ಮೇಲೆ ಗಂಧ. ಪೂಜೆಯ ಸಮಯದಲ್ಲಿ ಉಡುಬತ್ತಿ ಹತ್ತಿಸಿಡುತ್ತೇವೆ. ಆ ಗಂಧ ಎಲ್ಲ ಕಡೆಯೂ ಹರಡುತ್ತದೆ. ಅದು ಸಾತ್ವಿಕವಾದುದಾದರೆ ಮನಸ್ಸನ್ನು ಶಾಂತಗೊಳಿಸಿ ಭಗವದ್ಧ್ಯಾನಕ್ಕೆ ಸಹಕಾರಿಯಾಗುತ್ತದೆ. ಇದೇ ರೀತಿಯಲ್ಲೇ ರೂಪದ ಅನುಭವದಲ್ಲಿ ರಸನೆ ಉಂಟಾಗುತ್ತಾ ಹೋದ ಹಾಗೆ, ಆ ಆನಂದ ಎಲ್ಲ ಕಡೆಯೂ ಹರಡಿರುವುದು ಅರಿವಾಗುತ್ತದೆ. ಆಗ ಮನಸ್ಸಿಗೆ ಸಂಪೂರ್ಣ ಶಾಂತಿ, ಅಬ್ಬ ! ನಮ್ಮಲ್ಲಿ ಆಧ್ಯಾತ್ಮಿಕ ವಿಷಯಗಳಲ್ಲಿ ಎಷ್ಟೆಲ್ಲ ಸಂಶೋಧನೆ ಮಾಡಿಟ್ಟಿದ್ದಾರೆ ನೋಡಿದಿರಾ ? ಶಬ್ದಕ್ಕೂ ರೂಪಕ್ಕೂ ಸಂಬಂಧವಿದ್ದೇ ಇದೆ. ಈಗಿನ ವಿಜ್ಞಾನದಲ್ಲಿ ಈ ಸಂಬಂಧವನ್ನು ಒಪ್ಪಿಕೊಳ್ಳುತ್ತಾರೆ. 'ಸಂಗೀತದ ರಾಗಗಳನ್ನು ಯಂತ್ರಗಳ ಸಹಾಯದಿಂದ ರೂಪಗಳನ್ನಾಗಿ ಮಾರ್ಪಾಡು ಮಾಡಬಹುದು. ಆಗ ಬೇರೆ ಬೇರೆ ರಾಗಗಳಿಗೆ ಬೇರೆ ಬೇರೆ ರೂಪವಿರುವುದು ದೃಷ್ಟಿಗೂ ತಿಳಿಯುತ್ತದೆ' ಎಂದು ಎಲ್ಲೋ ಓದಿದ್ದೇನೆ. ನಮ್ಮಲ್ಲಿಯೂ ಶಬ್ದಕ್ಕೆ ಅಷ್ಟು ಪ್ರಾಮುಖ್ಯತೆ. ಶಬ್ದ ಬ್ರಹ್ಮವೆಂದೇ ಹೇಳಿಬಿಟ್ಟಿದ್ದಾರೆ. ತ್ಯಾಗರಾಜರು, ಪುರಂದರದಾಸರು ಇವರುಗಳೆಲ್ಲಾ ಈ ನಾದಬ್ರಹ್ಮೋಪಾಸನೆಯಿಂದಲೇ ಮುಂದುವರಿದಿದ್ದು. ನಾದದಿಂದ ನಾಡೀ ಶುದ್ಧಿಯಾಗುತ್ತದೆ. ಇದು ಆಧ್ಯಾತ್ಮಿಕ ಸಾಧನೆಯಲ್ಲಿ ಮುಖ್ಯವಾದ ಒಂದು ಹೆಜ್ಜೆ. ನಾಮಸ್ಮರಣೆ, ಮಂತ್ರ ಜಪಗಳಿಂದಲೂ ಇದು ಸಾಧ್ಯ. ವಿರಜಾ ಹೋಮದಲ್ಲಿ ಬರುವ ಹಾಗೂ ಭಾವಿಸಿಕೊಳ್ಳಬಹುದು. 'ಶಬ್ದ ಸ್ವರೂಪರಸಗಂಧಮೇ ಶುದ್ಧ್ಯಂತಾಂ, ಜ್ಯೋತಿರಹಂ; ಪೃಥಿವ್ಯಸ್ತೇಜೋನಾಯ್ವಾಕಾಶಾಮೇ ಶುದ್ಧ್ಯಂತಾಂ, ಜ್ಯೋತಿರಹಂ; ತ್ವಷ್ಟಮುರುಧಿರನಾಂಸ ಮೇದೋ ಮಜ್ಜಸ್ನಾಯ ವಸ್ತ್ರೇನಿಮೇ ಶುದ್ಧ್ಯಂತಾಂ ಜ್ಯೋತಿರಹಂ....ಅನ್ನಮಯ ಪ್ರಾಣಮಯ ಮನೋಮಯ ವಿಜ್ಞಾನಮಯಮಾನಂದ ಮಯ ಯಮಾತ್ಮಾ, ಮೇ ಶುದ್ಧ್ಯಂತಾಂ, ಜ್ಯೋತಿರಹಂ'. ಅದರೆ ಯಾವ ಮಂತ್ರಜಪವನ್ನೇ ಆಗಲಿ ನಿಷ್ಕಾಮ್ಯವಾಗಿ ಮಾಡಬೇಕು, ಆಗ ಮಾತ್ರ ಮನಸ್ಸು ಶುದ್ಧವಾಗುತ್ತದೆ. ನಮ್ಮ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ ಎಷ್ಟು ಉನ್ನತವಾಗಿದೆ ನೋಡಿ. ಇದನ್ನು ಬೆಳೆಸಿರುವುದೇ ದೈವಸಾಕ್ಷಾತ್ಕಾರಕ್ಕಾಗಿ. ಇದೇ ನಮ್ಮ ಸಂಸ್ಕೃತಿಯ ಗುರಿ. ಯಾವಾಗ ಜನ ದೇವರ ಹೆಸರಿನಲ್ಲಿ ಕಾಲಕಳೆಯುತ್ತಾ ಸಂತೋಷವಾಗಿರುತ್ತಾರೋ ಆಗ ದೇಶ ರಾಮರಾಜ್ಯವಾಗುತ್ತದೆ.

ಭಕ್ತಿ ಮಾರ್ಗದಲ್ಲಿರುವವರಿಗೆ ಇನ್ನೂ ಲಾಭಗಳುಂಟು. ಬೇರೆ ಬೇರೆ ಭಕ್ತರುಗಳ, ಮಹಾತ್ಮರುಗಳ, ಸಾಧಕರುಗಳ ಪರಿಚಯವುಂಟಾಗುತ್ತದೆ. ಅವರುಗಳೊಡನೆ ಭಗವಂತನ ವಿಷಯವಾಗಿ ಚರ್ಚಿಸುತ್ತಾ ನಮ್ಮ ಅನುಭವಗಳನ್ನು ಆವರಿಗೆ ಹೇಳಿಕೊಂಡು ಹಾಗೂ ಅವರುಗಳ ಅನುಭವಗಳನ್ನು ತಿಳಿದುಕೊಂಡು ಸಂತೋಷ ಪಡುತ್ತಿರಬಹುದು. ಒಂದಂತೂ ನಿಜ ; ದೇವರ ಭಕ್ತನಿಗೆ ಇರುವುದಕ್ಕೆ ಜಾಗ, ತಿನ್ನಲು ಎರಡು ಹೊತ್ತು ಊಟ; ಇಷ್ಟಕ್ಕೆ ತೊಂದರೆ ಇರುವುದಿಲ್ಲ. ಇದಕ್ಕೆ ಮೇಲೆ ಅವರವರ ಪ್ರಾಪ್ತ . . . ದೇವರಲ್ಲಿ ಮನಸ್ಸಿಡುವುದೆಂದರೆ ಏನು ? ಈಗ ಮಾಡುತ್ತಿದ್ದೇವಲ್ಲ ಇದೇ. ದೇವರ ವಿಷಯವನ್ನು ಮಾತಾಡುತ್ತಾ ಕಾಲಕಳೆಯುವುದು ಎಂದರ್ಥ. ಏಕೆಂದರೆ ನಮ್ಮ ಮನಸ್ಸೆಲ್ಲಿರುತ್ತೋ ಅಲ್ಲಿ ನಾವೂ ಇರುತ್ತೇವೆ. ನಾರದ ದೇವರನ್ನು ಹುಡುಕುತ್ತಿದ್ದಾಗ ವಿಷ್ಣು ಹೇಳುತ್ತಾನೆ, 'ಮದ್ಭಕ್ತಾ ಯತ್ರ ಗಾಯಂತಿ ತತ್ರ ತಿಷ್ಠಾಮಿ ನಾರದ.' ಈ ವಾಕ್ಯದ ಅರ್ಥ ನಾರದರಲ್ಲಿ ಇಲ್ಲ ಅಂತಲ್ಲ, ಭಕ್ತರುಗಳ ಗಂಪಿನಲ್ಲಿ ದೇವರ ಸಾನ್ನಿಧ್ಯವನ್ನು ಸುಲಭವಾಗಿ ಅನುಭವಿಸಬಹುದು ಎಂದು ತಿಳಿದುಕೊಳ್ಳಬೇಕು. ಈ ಯುಗಕ್ಕೆ ಬೇರೆ



ಮಾರ್ಗವೇ ಇಲ್ಲ. ಸದಾ ಅವನ ಸ್ಮರಣೆಯೇ ಬೇಕಾಗಿರುವುದು. ಸುಮ್ಮನೆ ನಾರಾಯಣ, ನಾರಾಯಣ ಎನ್ನುತ್ತಿದ್ದರೂ ಸಾಕು. ಒಂದು ವಿಷಯ ಗಮನಿಸಿದ್ದೀರಾ, ನಮಗೆ ತಿಳಿದ ಮಹಾತ್ಮರುಗಳೆಲ್ಲಾ ಹೆಚ್ಚು ಕಮ್ಮಿ ನಾನು ಜಪವಿಟ್ಟುಕೊಂಡೇ ಸಾಧನೆಮಾಡಿದ್ದಾರೆ. ಪತಂಜಲಿಯ ಯೋಗ ಸೂತ್ರದಲ್ಲೂ ಸಹ ಜಪದ ವಿಷಯ ಬಂದಿದೆ, ಅಲ್ಲವಾ? ಯಾವ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದರೂ ಸರಿ, ನಮ್ಮ ಗಮನ ದೇವರ ಕಡೆ ಇರುವಂತಾಗಿಬಿಡಬೇಕು. ಇದು ನಮ್ಮ ಸಾಮಾನ್ಯ ಜೀವನಕ್ಕೂ ಉಪಯೋಗವಾಗುತ್ತದೆ. ಉದಾಹರಣೆಗೆ ನಿದ್ರೆ ಬರುವುದಿಲ್ಲ ಎಂದು ಇಟ್ಟುಕೊಳ್ಳೋಣ ಆಗ ನಮ್ಮ ತಲೆಯನ್ನು ದೇವರ ಪಾದಗಳಲ್ಲಿಟ್ಟಿದ್ದೇನೆ ಎಂದು ಭಾವಿಸಿಕೊಳ್ಳಿ. ಎರಡು ಮೂರು ದಿನ ಈ ಅಭ್ಯಾಸವಾಗಿಬಿಟ್ಟರೆ ನಿದ್ರೆಯವಾಗಿ ನಿದ್ರೆ ಜಿನ್ನಾಗಿ ಬರುತ್ತದೆ. ಈ ಅಭ್ಯಾಸಕ್ಕೂ ಶ್ಲೋಕಗಳಿವೆ ಮಲಗಿಕೊಳ್ಳುವಾಗಲೂ ಶ್ಲೋಕ (ನಗುತ್ತಾ) ಏಳುವಾಗಲೂ ಶ್ಲೋಕ! ಅಬ್ಬ, ನಮ್ಮ ಸಂಸ್ಕೃತಿ ಬೇರೆ ಸಂಸ್ಕೃತಿಗಳಿಗಿಂತ ಎಷ್ಟು ಭಿನ್ನವಾಗಿದೆ. ನಮ್ಮಲ್ಲಿ ಕಲೆ ಎಂದರೆ ಅದೂ ದೇವರ ಮಾರ್ಗದಲ್ಲಿ ಕೊಂಡೊಯ್ಯುವಂತಿರಬೇಕು. ನಮ್ಮ ಸಂಗೀತ ಶಾಸ್ತ್ರವನ್ನು ತೆಗೆದುಕೊಳ್ಳಿ ಅದು ಸ್ವಸ್ವರಗಳಿಂದ ಆರಂಭವಾಗುತ್ತದೆ. ಬರಿಯ ಈ ಏಳು ಸ್ವರಗಳೇ ಸಾಕು ಅವುಗಳ ಶಬ್ದದಲ್ಲಿ ಮನಸ್ಸು ಸ್ಥಿರವಾಗಿ ಬಿಟ್ಟರೆ, ಆ ಶಬ್ದ ನಮ್ಮನ್ನು ಅವನ ಜೊತೆ ಸೇರಿಸಿ ಬಿಡುತ್ತದೆ. ಸ್ವಲ್ಪ ಕಿವಿ ಮುಚ್ಚಿಕೊಂಡು ಧ್ಯಾನಮಾಡುತ್ತಿದ್ದ ಹಾಗೆ ಸುಶ್ರಾವ್ಯವಾದ ಶಬ್ದ ಕಿವಿಯಲ್ಲಿ ಕೇಳಿಸುತ್ತದೆ. ಇದರಲ್ಲಿ ಏಕಾಗ್ರತೆ ಬಂದಹಾಗೆ ಕುಂಡಲಿನೇ ಮೇಲೇಳಲು ಪ್ರಾರಂಭವಾಗುತ್ತದೆ. ಕಾಲಕ್ರಮದಲ್ಲಿ ಇದು ನಮ್ಮನ್ನು ಸಹಸ್ರಾರಕ್ಕೂ ಕರೆದುಕೊಂಡು ಹೋಗಿಬಿಡುತ್ತದೆ. ಸಂಗೀತದಿಂದ ಎಷ್ಟು ಸಾಧಿಸಬಹುದು, ಅಲ್ಲವಾ.... ಇವುಗಳೆಲ್ಲೆಲ್ಲಾ ಎಲ್ಲದಕ್ಕೂ ಕೊನೆಯ ಭಾವನೆ ಯಾವುದು? ರಾಧಾ-ಕೃಷ್ಣರ ಪ್ರೇಮದ ಭಾವನೆಯೇ ಕೊನೆಯದು. ಇದೇ ಆತ್ಮ-ಪರಮಾತ್ಮರ ಮಿಲನ. ಇದು ಆಗುವುದು ಹೇಗೆ? ರಾಧೆ ಕೃಷ್ಣನಲ್ಲಿಟ್ಟಿರುವ ಪ್ರೇಮದಿಂದ, ಅಲ್ಲವಾ? ಇದನ್ನೇ ಭಕ್ತಿ ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಸಾಮಾನ್ಯವಾಗಿ ಮನಸ್ಸು ಬಹಳ ಚಂಚಲ ಸ್ವಲ್ಪ ಅಜಾಗರೂಕರಾಗಿದ್ದರೂ ಸಾಕು ಮೋಸಮಾಡಿಬಿಡುತ್ತದೆ. ಆದ್ದರಿಂದಲೇ ಜ್ಞಾನ ಮಾರ್ಗದ ಸಾಧಕ ಸ್ವಲ್ಪ ಹೆದರಿಕೊಂಡೇ ಇರಬೇಕಾಗುತ್ತದೆ. ಆದರೆ ನೀವು ಭಕ್ತರಾಗಿದ್ದರೆ ಅಷ್ಟು ಹೆದರಬೇಕಾಗಿಲ್ಲ. ಏಕೆಂದರೆ, ಜೊತೆಯಲ್ಲಿ ಸದಾ ನಿಮಗಿಂತ ಮೇಲೆ ಇನ್ನೊಬ್ಬ ಇದ್ದೇ ಇರುತ್ತಾನೆ. ಅವನೇ ದೇವರು. ಅವನೂ ನಿಮ್ಮನ್ನು ನೋಡಿಕೊಳ್ಳುತ್ತಿರುತ್ತಾನೆ. ಆದರೆ ಇದರ ಅನುಭವ ಬರಬೇಕಾದರೆ ನಿಜವಾದ ಭಕ್ತಿ ಇರಬೇಕು, ಸಂಪೂರ್ಣವಾಗಿ 'ನನಗೇನೂ ತಿಳಿಯದವು' ನಾನು ನಿನ್ನ ಮಗು ಅಷ್ಟೆ ಎನ್ನುವಷ್ಟು ಶರಣಾಗತವಾಗಿರಬೇಕು. ಈ ಭಾವನೆ ಬೆಳೆದು ಬಿಟ್ಟರೆ ಖಂಡಿತ ಅಂತಹವನು ಉದ್ಧಾರ ಆಗಿಬಿಡುತ್ತಾನೆ ಅಷ್ಟೇ ಅಲ್ಲ, ಸಕ್ಕೂಬಾಯಿ ಕಥೆಯಲ್ಲಿ ಮತ್ತೆ ಬೇರೆ ಭಕ್ತರುಗಳ ಕಥೆಗಳಲ್ಲಿ ಬರುತ್ತಲ್ಲ ಹಾಗೆ ಎಷ್ಟೋಸಲ ದೇವರು ತಾನೇ ಬಂದು ಕೆಲಸಗಳನ್ನು ನಡೆಸಿಕೊಟ್ಟುಬಿಡುತ್ತಾನೆ. ಸದಾ ಅವನ ಧ್ಯಾನದಲ್ಲಿರುಲು ಆಗುವುದಿಲ್ಲವೇ, ಪರವಾಗಿಲ್ಲ ನಾವು ಮಾಡುವ ಕೆಲಸಗಳನ್ನೆಲ್ಲಾ ದೇವರಿಗೆ ಅರ್ಪಿಸಿ ಮಾಡೋಣ. 'ಯತ್ಕರೋಷಿ, ಯದಶ್ನಾಸಿ ಯಜ್ಞು ಹೋಷಿ ದದಾಸಿ ಯತ್' ಯತ್ತಸಸ್ಯಸಿ ಕೌಂತೇಯ ತತ್ಪುರುಷ್ವ ಮದರ್ಪಣಂ' ಎಂದು ಅವನೇ ಹೇಳಿದ್ದಾನೆ. ಒಂದೊಂದು ಕೆಲಸವೂ ಅವನದೇ ಎಂದು ಅರ್ಪಿಸುತ್ತಿದ್ದರೆ, ಆಗ ಅವನ ಧ್ಯಾನ ನಡೆದೇ ನಡೆಯುತ್ತದೆ. ನಂತರ ಇದೇ ಸ್ಥಿರವಾಗಿಬಿಡುತ್ತದೆ. ಆದರೆ ಒಂದು ವಿಷಯ ಇದರಲ್ಲಿ ಪ್ರಾಮಾಣಿಕತನ ವಿರಬೇಕು. ಮಾಡಬಾರದ ಕೆಲಸಮಾಡಿಬಿಟ್ಟು 'ದೇವರು ಮಾಡಿಸಿಬಿಟ್ಟ ನಮ್ಮಕ್ಕೆಯಲ್ಲಿ ಏನಿದೆ' ಎಂದು ಹೇಳಿಕೊಳ್ಳುವುದು ಸರಿಯಲ್ಲ.

ಬಾಬ ಹೇಳುತ್ತಿದ್ದದೂ ಇವನ್ನೇ. 'ನನ್ನ ಹತ್ತಿರ ಬರುವವರು ಮೂರು ಮೆಟ್ಟಿಲುಗಳನ್ನು ಹತ್ತಿ ಬರಲಿ' ಎಂದು ಅವರು ಹೇಳುತ್ತಿದ್ದರು. ಹೀಗೆಂದರೆ ಏನು? ಅವರಿದ್ದ ಜಾಗಕ್ಕೆ ಮೂರು ಮೆಟ್ಟಿಲುಗಳಿದ್ದವು, ನಿಜ, ಆದರೆ ಅದನ್ನೆಲ್ಲ ಬಾಬ ಹೀಗೆ ವಿಶೇಷವಾಗಿ ಹೇಳಿದ್ದ. ಬಾಬ ಹೇಳಿದ ಮೂರು ಮೆಟ್ಟಿಲುಗಳು ಇವು—ಮದಲನೆಯದು : 'ಈ ವಿಶ್ವ ಆ ಭಗವಂತನಿಂದಲೇ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟಿದೆ ಮತ್ತು ಅವನೇ ಇದರಲ್ಲಿ ವ್ಯಾಪಿಸಿದ್ದಾನೆ.' ಈ ಭಾವನೆ ಬೇರೂರಬೇಕು. ಎರಡನೆಯ ಮೆಟ್ಟಿಲು: 'ಅವನನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಿಕೊಳ್ಳುತ್ತೇನೆ' ಎಂದು ದೃಢವಾಗಿ ನಿಶ್ಚಯಿಸುವುದು. ಮೂರನೆಯದು: ಭಕ್ತನಾಗಿ ಮಾರ್ಪಟ್ಟು ಅವನನ್ನು ತಿಳಿದುಕೊಳ್ಳುವುದು. ಬಾಬ ಭಕ್ತಿ ಮಾರ್ಗವನ್ನು ಬೋಧಿಸಿದರೂ ಜ್ಞಾನ ಮಾರ್ಗವನ್ನು ಎಂದೂ ಅಲ್ಲಗಳೆಯಲಿಲ್ಲ. ಕೊನೆಯಲ್ಲಿ ಎರಡಕ್ಕೂ ಏನು ವ್ಯತ್ಯಾಸ!.... ಏನೂ ಇಲ್ಲ. ಭಕ್ತನೂ



ನೋಡುತ್ತಾನೆ 'ಒಬ್ಬನೇ ದೇವರು ಎಲ್ಲಾ ಜೀವಗಳಲ್ಲೂ ಇದ್ದಾನೆ ಮತ್ತು ಮೂಲರೂಪದಲ್ಲೂ ಇದ್ದಾನೆ' ಇದೇ ಜ್ಞಾನ.....ಪ್ರೀತಿ, ದ್ವೇಷ; ಆಸೆ, ನಿರಾಸೆ, ಬೇಕು, ಬೇಡ. ಇವುಗಳೆಲ್ಲಾ ಒಂದೇ ಆಗಿಬಿಡಬೇಕು. ಆಂ!! ಹೀಗಾದಮೇಲೆ ಮಾತ್ರ ನಾವು ಅವನನ್ನು ಸೇರುತ್ತೇವೆ.

ಎಲ್ಲರೂ ತದೇಕಚಿತ್ತರಾಗಿ ಸ್ವಾಮೀಜಿಯವರನ್ನೇ ನೋಡುತ್ತಾ ಕೇಳುತ್ತಿದ್ದಾರೆ. ಯಾರಿಗೂ ಏನೂ ಪ್ರಶ್ನೆ ಮಾಡಲೂ ಮನಸ್ಸಿಲ್ಲ. ಮನೋವೃತ್ತಿಗಳನ್ನೆಲ್ಲ ನಾಶಮಾಡಿಬಿಟ್ಟು ಯಾವುದೋ ಒಂದು ಅನಿರ್ವಚನೀಯ ಶಾಂತ ಸ್ಥಿತಿಗೆ ಸ್ವಾಮೀಜಿ ಎಲ್ಲರನ್ನೂ ಕರೆದೊಯ್ಯುತ್ತಿರುವ ಹಾಗಿದೆ. ಅವರು ಭಾವೋದ್ವೇಗದಲ್ಲಿ ಕೈಯಾಡಿಸುವುದು, ಎದೆಯ ಮೇಲೆ ಕೈಯಿಟ್ಟುಕೊಳ್ಳುವುದು, ಕಣ್ಣು ಮುಚ್ಚಿಕೊಳ್ಳುವುದು, 'ಎಲ್ಲಾ ಅವನದೇಸ್ವಾ' ಎಂದು ದೇವರ ಪಟಕ್ಕೆ ಕೈ ತೋರಿಸುವುದು, ಆಗಾಗ ಬಾಬ ಪಟವನ್ನು ನೋಡಿ ಏನೋ ಅರ್ಥವಾದ ಹಾಗೆ ತಲೆಯಾಡಿಸುವುದು; ಇವುಗಳೆಲ್ಲಾ ಒಂದು ಅಪೂರ್ವವಾದ ಆಲೌಕಿಕತೆ ಸ್ಪಷ್ಟವಾಗಿ ಕಂಡುಬರುತ್ತಿದೆ. ಅದೇ ಧಾಟಿಯಲ್ಲೇ ಸ್ವಾಮೀಜಿ ಮುಂದು ವರಿಸುತ್ತಿದ್ದಾರೆ.

“ಆದ್ದರಿಂದ ಇರುವುದು ಒಂದೇ ಮಾರ್ಗ: ನಾನು ನಿನ್ನ ಮಗು ನನ್ನ ಯೋಗಕ್ಷೇಮವನ್ನು ನೋಡಿಕೋ”

ಈ ಮಾತನ್ನು ಅದೆಷ್ಟು ಸಲ ಹೇಳಿಬಿಟ್ಟಿದ್ದಾರೋ ಹಲವು ಸಲ, ಹಿಂದೆ—ಮುಂದೆ ಸಂಬಂಧವಿಲ್ಲದೆಯೂ ಹೀಗೆ ಹೇಳಿದ್ದಾರೆ. ಸ್ವಾಮೀಜಿಯವರಿಗೇ ಪ್ರಾಯಶಃ ಇದು ತಿಳಿಯುತ್ತಿರಬೇಕು. ನಗುತ್ತಾ ಹೇಳುತ್ತಿದ್ದಾರೆ. “ಎಷ್ಟೆಷ್ಟು ಹೇಳಿದರೂ ಇಷ್ಟೆ. ಇದನ್ನೇ ನಾನು ಹೇಳುತ್ತಿರಬೇಕು. ಯಾವಾಗ ಯಾವಾಗ ನಮಗೆ ಈ ಭಾವನೆ ಬರುತ್ತದೋ ಅಗೆಲ್ಲ ನಾವು ಅವನಲ್ಲಿ ಇರುತ್ತೇವೆ. ಸರಿಯಾ? ಆದರೆ ಈ ಭಾವನೆ ಸದಾಕಾಲ ಇರಲು ಏನು ಮಾಡುವುದು! ಇದಕ್ಕಾಗಿಯೇ ನಾನು ಜಪವನ್ನು ಹೇಳಿರುವುದು. ನಾವು ಯಾವ ಹೆಸರನ್ನು ಬೇಕಿದ್ದರೂ ತೆಗೆದುಕೊಳ್ಳಬಹುದು. ಬೇರೆ ಬೇರೆ ಹೆಸರುಗಳನ್ನು ಹೇಳುತ್ತಲೂ ಇರಬಹುದು. ‘ಒಂದು ಹೆಸರನ್ನೇ ಹೇಳಬೇಕು’ ಎನ್ನುವುದರಲ್ಲಿ ನನಗೆ ನಂಬಿಕೆ ಇಲ್ಲ. ಬಲಾತ್ಕಾರದಿಂದ ಏಕಾಗ್ರತೆ ಬರಲಾರದು. ನಾವೆಲ್ಲ ಹೆಸರನ್ನು ಹಿಡಿದುಕೊಳ್ಳಬೇಕಾಗಿರುವುದು, ದೇವರ ನಾಮ ನಮ್ಮನ್ನು ಹಿಡಿದುಕೊಳ್ಳಬೇಕು. ಅದಾಗಿ ಒಂದು ಹೆಸರು ನಮ್ಮನ್ನು ಹಿಡಿದುಕೊಂಡುಬಿಟ್ಟರೆ ಅಗ ಸರಿ, ಅದನ್ನೇ ಹೇಳುತ್ತಿರಬಹುದು. ಇಲ್ಲದೆ ಸುಮ್ಮನೆ ಒಂದೇ ಹೆಸರನ್ನು ಜಪಿಸಬೇಕು ಎಂದಿಟ್ಟುಕೊಂಡರೆ ಬೇರೆ ಹೆಸರುಗಳ ಮೇಲೆ ದ್ವೇಷ ಬರುವ ಸಂಭವವೂ ಉಂಟು. ಶಿವನ ಹೆಸರು ಹೇಳಿದರೆ ರಾಮನಿಗೆ ಕೋಪ ಬರುತ್ತದೆಯೇ? ಇಲ್ಲ ರಾಮ, ರಾಮ ಎಂದರೆ ಶಿವನನ್ನು ದ್ವೇಷಿಸಬೇಕು ಎಂತಲೇ ಅರ್ಥ. ಇವೆಲ್ಲ ಸರಿಯಲ್ಲ. ಇಷ್ಟೇ ಅಲ್ಲದೆ ಬೇರೆ ಬೇರೆ ತರಹ ಹೆಸರುಗಳನ್ನು ಹೇಳುತ್ತಿದ್ದರೆ ಮನಸ್ಸಿಗೆ ಅಷ್ಟಾಗಿ ಶ್ರಮವಿರುವುದಿಲ್ಲ. ಒಟ್ಟಿನಲ್ಲಿ ನಮಗೆ ಬೇಕಾಗಿರುವುದು ಚಿತ್ತೈಕಾಗ್ರತೆ, ಆ ಗುರಿಯನ್ನು ನಾವು ಸುಲಭವಾಗಿ ಸಾವಿರ ಹೆಸರುಗಳನ್ನು ವಿಷ್ಣು ಸಹಸ್ರ ನಾಮವನ್ನು ಹೇಳಿಕೊಂಡು ತಲಪಬಹುದು”.

ನಮ್ಮ ಹೃದಯದಲ್ಲೇ ದೇವರು ಇರುವನು; ಅವನ ಸೇವೆಮಾಡಿ, ಧ್ಯಾನಿಸಿ, ಭಕ್ತಿಯಿಂದ ನೋಡಿ, ಮಾತನಾಡಿ ಮುಕ್ತಿ ಹೊಂದಬೇಕು.

—ಸ್ವಾಮಿ ವಿವೇಕಾನಂದ



## श्रीगुरुस्तुतिः

कश्चन भक्तः

कालव्ययो न कर्तव्यः शक्तिनाशः क्षणे क्षणे ।

मनसः स्थिरता नास्ति कर्तव्यं गुरुचिन्तनम् ॥

राधायाः ह्लादिनीशक्तिः कृष्णस्याकर्षणं तथा ।

उभौ यस्मिन्समाविष्टौ तस्मै श्रीगुरवे नमः ॥

श्वेताम्बरं ध्यानमग्नं श्मश्रुवलयभूषितम् ।

नमामि तं कृपापूर्णं शुभ्रमार्गप्रदर्शकम् ॥

सिद्धासने सुखासीनं भक्तानुग्रहदीक्षितम् ।

दीप्तोज्ज्वलप्रसन्नाक्षं गुरुं वन्दे सुदर्शनम् ॥

श्रीविष्णोस्सहस्रनामपारायणपरायणम् ।

सदा ब्रुवन्तं रामेति तं वन्दे व्यासरूपिणम् ॥

शान्तं दान्तं हसितवदनं सायिनाथे निमग्नं

भक्त्या पूर्णं विमलमनसं संयमीन्द्रं महान्तम् ।

लोकस्यास्य बहुविधशुभेन्यस्तचित्तं विरक्तं

राधाकृष्णं गुरुमनुदिनं योगनिष्ठं भजेऽहम् ॥

सत्त्वोपेतं सकलवरदं स्वर्णकान्त्या ज्वलन्तं

प्रेम्णा आर्द्रं मधुरवचसं बालभावे वसन्तम् ।

द्वन्द्वैर्मुक्तं अतिसमरसं शुद्धभक्तिमपेक्षन्

राधाकृष्णं परमसुलभं सद्गुरुं तं भजेऽहम् ॥









## Sri Radhakrishna Swamiji

B. S. Narayana Murthy  
Bangalore

Sri Saipadananda Radhakrishna Swamiji,  
Revered founder-patron of Sri Sai Spiritual centre, an  
Institution renowned for its incessant spiritual activities,  
Radiates the divine effulgence of Sri Sai Baba's grace,  
And guides the devotees to the goal of self-realisation.  
Dedicated to the cause of 'Sai Bhakthi Prachar.'  
He inspires the feelings of universal brotherhood  
And tolerance in his devotees and inculcates in them, a  
Keen desire to study and practise the precepts of Sri Sai Baba, as  
Revealed by his Guru Sri Narasimha Swamiji.  
In the exalted role of President of the All India Samaj,  
Sri Radhakrishna Swamiji has been helping  
His devotees all over the country to lead righteous lives.  
Notwithstanding his age, he leads quite an active life  
Addressing himself assiduously to the task of offering  
Spiritual solace and mental peace to his devotees.  
Warm-hearted and sympathetic towards all,  
And especially towards those in distress, he  
Moves about spreading cheer and exercising a subtle  
Influence ennobling their lives and bringing them  
Joy and peace and filling their hearts with the Lord,  
Infinite faith in the never-failing compassion of the Lord.





## Sri Sai Spiritual Centre

M. Subbaramiah  
Bangalore

Organizations originate and grow around persons having common ideals and goals, even though their temperament and outlook may be different. In spiritual organizations, it is generally observed that, these men and women of varied temperaments are generally held together by the spiritual force of a single personality. Our Sai Spiritual Centre is no exception to this. It has originated and grown around our most revered Sri Saipadananda Radhakrishna Swamiji. Safely it may be said, that Swamiji's stay in Bangalore and the story of the Centre are one and the same.

It was somewhere in the year 1952 Sri Swamiji came to Bangalore. At that time H.H. Sri Narasimha Swamiji was the President and our Swamiji was one of the Vice-presidents of the All India Sai Samaj. Swamiji was sent by his illustrious guru Sri Narasimha Swamiji to Bangalore to organize the activities of the Sai Samaj in the Cantonment area. This writer had the good fortune of meeting Sri Swamiji in the early months of his arrival in Bangalore. The contact gradually grew stronger and stronger due to the common interest namely Sri Sai Baba. Swamiji would often gladly come to the City area to grace the Sai Bhajan group in South End Road, Basavanagudi. In the year 1954, the Sri Rama Navami celebrations of the group were inaugurated by Sri Swamiji on the preceding Ugadi day, 4th April 1954. In a sense this may be taken as the starting of the Sai Spiritual Centre. As on the eve of a fateful Rama Navami the great Saint of Shirdi lit tiny earthen lamps which nonetheless dispelled the dark ignorance of earthly men and women, in 1954 Sri Swamiji lit a lamp of devotion which, by the constant pouring of his love has grown into a bright light—Sri Sai Spiritual Centre. With this Swamiji's center of activity also gradually shifted from the Cantonment area and he agreed to move over to the City.



Initially he was provided with accommodation in Sri B.S. Krishnamurthy's house in Narasimharaja Colony. After sometime he shifted his lodgings to a room in the first floor of a building near the bus terminus (No 75, NR Colony). In all fairness it should be pointed out these were essentially Swamiji's postal addresses. He used to be on the move almost always, either going to Bombay to attend the managing Committee meeting of the Shirdi Sansthan or visiting some temples or taking part in an all night Bhajan in a blessed devotees house.

The activities of those days were many and varied. Apart from the *bhajans* and *vishnusahasranama* chanting Swamiji would lead the devotees in *ashtakshari mantra japa*. Eight crores of *japa* have been completed and several *ashtakshari homas* have been also conducted in the temple of Sri Vasantha Vallabharaya Swami, at Vasanthapura. The devotees would walk in a group from the City to Vasanthapura chanting the great *mantra* and Swamiji would be in the forefront leading the devotees. It must have been a sight to behold even for the Gods. Along with this, 108 *geetha parayana sapthahas* have taken place. These were followed by a big *geetha homa* in the famous temple of Narayana at Kaiwara for three days on the 11th 12th and 13th of May 1957.

As the activities grew and the devotees started coming in larger numbers a keen need for a spacious building was being felt by the close associates of Swamiji. This was fulfilled in a very strange fashion. Way back in 1943, Sri Domlur Krishnamurthy, who was an ardent devotee of Baba and who retired as an Assistant Comptroller of Finance in the erstwhile Mysore State, had earmarked 14½ Guntas of his lands in Nagasandra Village (presently Thyagaraja Nagar) for the specific purpose of propagating the life and teachings of Sai Baba. In 1962 this land was held in trust by Sri V. S. Sastry an Income Tax officer who had started a Sai Bhaktha Mandali. Sri Sastry also had collected funds and had laid the foundation for a big hall and two rooms on this land. After having come in contact with Swamiji, Sri Sastry decided to gift the land over to us, for the work of Sai Baba. The land was handed over to the Centre on the Guru Poornima day of 1962. Funds for rising a building came from devotees all over India. The good work done by Sri B. C. Patel of revered in this connection



can never be forgotten by us. Sri Swamiji and along with him the Centre moved over to the new premises (the present building) on 17 June 1965. As the size of the Centre grew and administrative responsibilities increased the Centre was registered on 6 May 1970 under the Mysore Societies Registration Act of 1960. As a Registered body the Centre has at present about 50 ordinary members paying Rs. 6/- per year and about 40 life members who have paid Rs.101/-lump sum.

Even though the general administration is looked after by an elected managing committee, Swamiji as the Patron and spiritual head guides the centre closely. The routine activities of the Centre are the morning and evening *pooja*, evening *bhajans*, group chanting of Vishnu Sahasranama and reading a chapter from *Bhagavadgita*. *Abhisheka* to the Lord with *rudra*, *purusha* and *sri suktas* is conducted on every Monday and Thursday evenings and also on special occasions. The *go-pooja* on Friday evenings attracts a large number of women devotees. Apart from these, special days like Guru poornima, Mahashivaratri, Ugadi, Sri Rama Navami, Krishna Jayanti, Dattatreya Jayanti, the Mahasamadhi days of Sri Baba and Sri Narasimha Swamiji are observed with appropriate *poojas*, *homas* and *bhajans*.

The major attractions for a devotee in the Centre are the life size portrait of Baba, the beautiful idol of Radha-Krishna and the divine person namely Swamiji. The portrait of Baba was donated to the Centre by Sri Doreswamy, a close devotee of Swamiji. This portrait was unveiled on 23rd April 1967 by Smt. Saraswati Giri. Sri V. V. Giri, Ex-president of India spoke on the occasion. The marble idol of Radha-Krishna was donated by Sri Harshad Patel. The marble work around also was done by him. The idol was installed and formally Consecrated on 23 March 1972, by Sri Swamiji. This enchanting idol of the divine couple, flanked by the breezy *parijata* and the cool *tamala* trees, has a nice story behind it. Swamiji had gone on a North India tour having assured the devotees here, that he would bring Lord Krishna to the Centre. On the day the sculpture arrived in the Centre, Swamiji, it was learnt later was in Dwaraka praying in the temple of the Great Lord. Also on that day at the temple he was inspired to say the prayer-“May the wicked turn



good ; May the good attain peace," etc., which has become the daily prayer at the Centre.

The way in which the Radhakrishna idol came to our Centre is only one of the several cases. Almost every photo and idol has a story to tell. Even the devotees are brought in peculiar ways. Many would have had visions of Baba even before they had seen his portrait or heard of him. In other cases it may be a dream in which Baba would ask them to go to Swamiji. Almost every sincere devotee has felt that there is a strange spiritual presence in the Centre, which calms the mind and soothes the heart. Even many great *sadhus* and spiritual men of eminence have expressed this, during their visit to the Centre. It is no wonder more and more people are getting interested in the activities of the Centre.



As wet wood put on a furnace, loses its moisture gradually, so the moisture of worldliness dries away of itself from the man who has taken refuge in God and repeats His holy name. He who intends to think of God, after his attachment to things has ceased, will never be able to do so ; for that time will never come.

\* \* \*

You will see God if your love for Him is as strong as that attachment of the worldly-minded person for things of the world.

—Sri Ramakrishna



## Source of Strength and Comfort

M. Ramamurti  
Bangalore

A select group of eager seekers used to gather at week-ends at the spacious house of Sri P. Panini Rao in Theynampet, Madras, to hear Sri Narasimha Swamiji of revered memory expound our ancient scriptural lore. The present writer, though not of the group, and though he had just crossed the teens was allowed by rare providence to sit in a corner of the meditation room in which the group gathered, and take down notes. I was also privileged on a few occasions to escort Sri Narasimha Swamiji to the Central Station or bring him home when he returned to Madras after a tour. I was blessed to render this little service to the Swamiji at the behest of Sri Panini Rao. Sri Radhakrishnan and Sri Ramamurthi, General Manager, Sterling Insurance Co., were regular participants in these sessions. While the others spoke occasionally, to seek a clarification, almost always Sri Radhakrishnan maintained a calm silence. That was around 1945-1946. Thereafter, gradually, the sessions became rare and finally disappeared as Sri Narasimha Swamiji was busy with the fast expanding activities of the Sai Samaj with its new spacious premises and the big mandir coming up.

Bangalore, 1960: I had just then joined Deccan Herald of which my old friend, Sri R. Seshadri, is News Editor. One day Sri Seshadri invited me to a *bhajan party* at his house. He said ".....Swamiji" would be present. I couldn't catch the name of the Swamiji. Sri Seshadri was then living in Tasker Town in a rented house. The devotees quite overflowed the house. When I entered I saw Swamiji sitting on a chair near a table on which were kept garlanded pictures of gods.

Throughout the *bhajan* I kept looking at Swamiji wondering where I had seen him before. There was something quite familiar—his kindly face and bewitching smile—and yet something quite strange



which I could not place. And then a wispy cloud of memory drifted into my mind, not definite yet, but very vague and teasing. When Sri Seshadri chanced to pass by me I whispered into his ears : "I am sure I have seen Swamiji before. Is he not from Madras? Was he not a disciple of Sri Narasimha Swamiji?" Sri Seshadri said "of course, yes." Then I requested him to introduce me to him in a particular way.

After *mangalarati* and distribution of *prasadam*, the guests began to leave, receiving the blessings of Swamiji. Now Seshadri took me to Swamiji and as I did my obeisance to him, said : "This is Ramamurthi, Swamiji. Ramamurti, care of Sri Panini Rao, Madras." At the mention of his old friend's name, Sri Swamiji's face lit up with a happy smile. He touched my head and patted my back. "Yes, yes, I remember. How are you, Ramamurti? And how is Sri Panini Rao?" That was how I had the good fortune of meeting Sri Radhakrishna Swamiji after a lapse of over a decade.

In those days Sri Swamiji used to live in a small room upstairs near the Rama Mandir in N. R. Colony. We began to visit his small place and stay for bhajan whenever possible. Often my wife and children would accompany me to receive his blessings.

In 1962 my father-in-law, Sri S. Ramachandra Rao, retired Head Master, Municipal High School, Ooty, had come down for a short stay with us. He arranged for *Satyanarayana pooja* and Sri Swamiji whom he had not yet met graciously agreed to be present for the pooja. Preliminary preparations over, we were all eagerly waiting for Swamiji. When Swamiji arrived, my father-in-law went forward to receive him. Their mutual recognition was instantaneous, though some twenty years had elapsed since they had last met. They were old friends. In the days when Sri Swamiji was staying in the Nilgiris, they used to meet often, and play tennis in Fernhill. What a happy re-union! It was then that Sri Swamiji recalled that he used to take out Sri Ramachandra Rao's little daughter for walks. Thereafter Sri Swamiji always referred to my wife as his daughter. And the daughter, too, has not been slow in taking advantage of her nearness to Swamiji. Whenever there are arguments and hot words (as, I



am sure, most married couples have), her *brahma astra* has been : "I'll go and tell Swamiji." And, of course, that's been enough to silence me.

Thus our association (if I may presume to use such a word) with Sri Swamiji has extended over three decades. To us Swamiji has been an unfailing source of spiritual strength and comfort in weal and woe. Our only regret is that though living in the city we are not near enough to see him oftener. His message—as we have understood it with our limited capacity—is that we should love all, trust God, and develop *bhakti* towards God by the constant recital of *Vishnu Sahasranama*. We are far, far from practising his teaching, weaklings that we are. The wonder is that he loves us yet ! Such is his love and compassion. May we deserve him, may we deserve his love.



There are four stages of God consciousness. First, by total surrender, the ego is dissolved completely, Egolessness means realization of the all-pervading Spirit or God. We know that we and that Spirit are one. After that comes the universal vision of the Divine everywhere. The whole universe is seen as the expression of that Spirit. We see God everywhere. In the third stage we see the manifest and the unmanifest as two aspects of One Truth which is both and yet beyond both. It is unthinkable, incomprehensible and inexpressible. We can express something about the dynamic and the static aspects, that is, the Reality with form and without form, but that which is beyond these is incomprehensible and inexpressible. God is at once dynamic, static and transcendent. Even after realizing this supreme Godhead, there is a fourth stage in which we maintain a relationship with Him. It is purely personal. It is the best and sweetest relationship. We become one with God and yet we remain His child, servant or lover—two in One and One in two.

—Swami Ramdas



## Our Contact with Sri Swamiji

G. R. Inamdar  
Bombay

It was in the year 1954 when we had gone to Bangalore with family and children on a holiday, we were introduced to revered Swamiji by our late cousin-brother Shripad Joshi who was an ardent devotee of Swamiji. We were very fortunate to have had his first *darshan* at Bangalore. At this visit itself, we were profusely attracted by his loveable personality and noble soul. In those days, Swamiji happened to be on the managing committee of Shirdi Sansthan of Shri Sai Baba and he had to visit Bombay once in every month to attend the meetings of that Sansthan. This gave us an opportunity to come closer to Swamiji. Swamiji paid his first visit to our small flat in the Reserve Bank Quarters at Byculla in 1956. We were asked to recite the *vishnu sahasranama* along with him and another devotee Sri Puttanna. That served as the *Guru Mantra* to us and Swamiji became our family *Guru*. In a short period of his stay with us for the first time, Swamiji endeared himself to all of us including our young children with whom he became very familiar. We have accompanied Swamiji on many occasions to devotees' houses in Bombay as well as to the office of the Shirdi Sansthan of Shri Sai Baba. We have come across many devotees who look upon Swamiji as their revered *Guru* and are inspired by him. Probably due to the mysterious ways of destiny and good deeds of our previous births, we have had the good fortune of being very closely associated with Swamiji. We were in great difficulties in the days when we met him for the first time. However, once, we surrendered ourselves to Swamiji, all our troubles vanished by his grace and today myself and my family are the happiest persons.

Our experience about the spiritual powers and the *antardrishti* of Swamiji are very many. We have seen Swamiji waking up in the middle of the night probably, for giving succour for the ailing devotees elsewhere. His ways of turning the devotees to the spiritual path are



beyond our imagination. Every person is free to follow his own path of devotion under Swamiji's guidance. However, Swamiji has his own ways of ameliorating the agonies of his devotees and moulding the devotees' minds, particularly during *bhajan* time. We have had the privilege of Swamiji's *darshan* on important occasions, though he was physically far away from us.

Swamiji is a great lover of children. Whenever we have gone with him, we have seen young kids being attracted by him. He showers love and blessings equally on all the devotees and desires nothing in return. Whatever is offered to him is never kept with him; every bit is distributed among the surrounding people.

We had the good fortune of living near Swamiji's beautiful and holy *ashram* at Bangalore for about five years (1964-69) with family when I was transferred to Bangalore. During that period, Swamiji visited our place at Ranebennur to meet my aged parents and made them happy. He wrote a fine note of noble words in memory of my learned father after his death in 1968, which we have preserved even now. This shows the love and affectionate feelings Swamiji has towards his devotees. Swamiji has been kind to preserve all my father's books in his *ashram*. Another instance of his love to our family was when my aged mother passed away at Bombay. It was my revered mother's desire that she should breathe her last in the presence of Swamiji. This desire was fulfilled in June 1975 when Swamiji had come to Bombay on his mission and he showered all his soothing love and blessings on my mother as even Shri Ramachandra did for Shabari and she attained *sadgati*.

When I was transferred back from Bangalore, we were in need of a house in Bombay. We bequeathed Swamiji whether we could own a house, and by his grace, we could get a nice plot on which a fine building has been built on co-operative basis for a small group of Reserve Bank Officers on the Seaface at Bombay in which we live and we share our peaceful living with Swamiji whenever he visits Bombay in this beautiful surroundings. Swamiji has been kind enough to take me to Shirdi and other places where he gets invited for religious functions. I have heard Swamiji speak on topics concerning religion,



*dharma* and universal brotherhood. We always enjoyed his pure thoughts and inspiring words. He is the personification of kindness, love, benevolence, truth, all moulded into one saintly person. He is a friend, philosopher and leading light for all who are devoted to Sri Sai Baba, the great saint of Shirdi. We pray for Swamiji's grace on his 75th birthday. We owe all that we are today to Swamiji who is dear to our hearts. We offer our humble *pranams* to his lotus feet on this occasion.



By acquiring the conviction that all is done by the will of God, one becomes only a tool in His hand. Then one is free, even in this life.



If you are in right earnest to be good and pure, God will send you the Sad-Guru, the right teacher. Earnestness is the one thing necessary.

—Sri Ramakrishna



## Sri Radhakrishna Swamiji : Symbol of Love & Sacrifice

N. Subramanian  
Madras

Short in stature, cheeks wrinkled with age, flowing silvery beard, a child in simplicity, soft and sweet in words, 75-year old Saipadananda Sri Radhakrishna Swamiji embodies the wisdom of the ancient sages of India and radiates love and light around him. On seeing him, the pulsation of the heart slows down, anxieties shed their weight and an ineffable peace reigns the air. To the busy modern man, woman or child, he is a dependable friend, philosopher and guide; to the erring and agitated mind, he is a mentor; to those who expect *siddhis*, he is silence; and to all he is a benefactor. The Ganga or the Cauvery may overflow her banks, but the thirsty man in the Sahara cannot get the river where he is. He has to go to the water to quench his thirst. The creeper loves the tree and entwines it for support in storm and calm. The flowers and fruits on the trees offer themselves for our use. Shall not we offer ourselves to God to receive His love? It is to help us so to do that Swamiji lives and loves us.

When ordinary mortals try to speak about great souls, they are handicapped. This handicap becomes serious when such great souls shun publicity and prefer to be anonymous. But I am breaking all these barriers to write this small essay, out of my infinite respect and love for Swamiji, for the simple reason that we must move with the times and press the printed word into service for public expression.

It is a regrettable fact that the saints and sages of India have left no biographical details for posterity, with the result that later on, legends and heresays are relied upon for authentic history. Mahipati wrote the life of Sant Tukaram a hundred years after the saint had left the worldly scene, but that is the only earliest and reliable biographical study. In the case of Nayanmars and Alwars or Sri Sai



Baba of Shirdi, we experience the same difficulty. In a land where self-effacement is considered the greatest virtue of spiritual *sadhana*, it is understandable that these great men who are the gifts of God to humanity, care little about themselves, but the need for authentic biographies of great souls cannot be dispensed with

Sri Narasimha Swamiji, through his travels, writings and speeches, popularised Sri Sai Baba in the South and propagated his teachings from door to door. His revered disciple Sri Radhakrishna Swamiji is with us, doing the same service and telling us a lot about his guru and guru's guru. We heavily depend upon this tradition to draw inspiration from the lives of saints, and to re-erect religion on the foundation of science with the records of spiritual experiences of the saints.

Sri Radhakrishna Swamiji hails from an affluent brahmin family of landlords in Tamil Nadu. His spiritual call and quest became so powerful that he gave up everything and Sri Sai's grace brought him close to his guru. To-day he soulfully occupies the place left by Sri Narasimha Swamiji and is carrying on the mission of service to humanity, adored by his band of devotees and undaunted by the rigours of the order and the disbelief of the sceptics and scamps.

It was a summer evening. I sat by his side. In a reminiscent mood, he threw some hints as to how his spiritual quest took him to a cave in the hills (Western Ghats) on the Poona-Bombay line. I was so attentive that I did not dare open my mouth. Tears welled up in his eyes and trickled down his cheeks as he narrated how on the 42nd day of his *tapasya*, Lord Dattatreya appeared in his vision, showered mercy on him and bathed him in ecstatic spiritual *ananda*. "Beloved youth", said the vision, "you have still something to do in the world, go back and then come to me". Hearing this, I became speechless. Blessed with this inner vision, Swamiji visited many holy shrines and *ashrams*. While in Madras, he could see the lights of Sri Ramana Maharshi and Swami Sivananda merging in Eternal Light.



Historians stand on the ruins of ancient cities, survey events in their minds and reconstruct history. To them centuries vanish like moments and their sweep is exceedingly broad. In the life of a sincere and earnest devotee, a moment comes when, like the clicking of the camera, he receives the grace of a saint or guru so spontaneously, so suddenly and so abundantly too, that he is left to wonder what has happened in his life. A prudent devotee treasures up his priceless and precious experience all his life and quickly starts transforming his mind to elevate himself. "Friend, all talk of oneness and all being equal is nice. But there is diversity in matter. So long as we are in and of matter, we are diverse, individually, physically and mentally. Only in Spirit, we are one. It is with great difficulty we realise this unity." These observations which Swamiji made when I first met him, sent a thrill through my mind and body.

Once, it was in my mind to discuss a personal problem with Swamiji when I met him but when the conversation turned to things, sublime and beautiful, I did not have the courage or the inclination to talk about it. Now Swamiji talks to me about a problem totally identical to mine. The moment he finished the episode pertaining to another person, I told Swamiji that he had anticipated what I wanted to discuss and he forestalled me. This is the way a saint, filled with infinite love and mercy, helps people spiritually. It was with Swamiji's blessing and support, a small shrine for Devi was built in Madras and this was the first occasion, a supreme moment, when devotion and grace were born simultaneously like inseparable twins. The lamp he lighted then, is still burning. Many such lamps he has lighted and many such shrines he has raised.

To me Swamiji is a symbol of love and sacrifice. There is no genuine love without real sacrifice. His life itself is proof of this philosophy. Give him a packet of sweets. He waits to distribute them. One evening, a rich man brought a large quantity of fruits and immediately, Swamiji distributed them to all those sitting with him. The stupid man cried "Swamiji, we have brought these delicious fruits for your personal consumption." But Swamiji knew what was best! Offer a costly Kashmir shawl to him. It is reserved for a poor



man shivering in cold somewhere. In compassion, he is the Buddha ; and in love, he is the Lord Jesus Christ. Nothing he wants for himself and gives away everything. When I tell him "Swamiji, don't we need a decent photograph of yours for our daily worship and *darshan*," he laughs ! It is the innocent laughter of a child.

Gentle and guileless, Swamiji can penetrate into anybody's mind, understand the karmic propensities of a visitor, and appreciate the sincerity of devotion. His advice will be exactly proportionate to the receptivity and capacity of the person who approaches him. He can detect the crafty and the cunning, the insincere and the hopeless. A clean mind and a pure heart that shines by its own light and does not talk about itself, is sure to win his grace instantaneously.

To us guru is God. Our prayers are definitely answered by the guru in God and the God in guru. Sometimes, some are disappointed that their prayers are not favourably answered; to be clearer, their specific wishes are not fulfilled. My reply is that we do not know what to pray for and how to pray. We approach guru or God at a moment of despair or difficulty and our adoration depends upon the favourable response we get. If we fail, we become sceptical and switch over to another guru or God. We put God or guru on a trial and the favour done to us becomes our yardstick for measuring the greatness and glory of God or guru. This is how the ignorant and the dark-minded practise religion. We may say full-throatedly that we love god, but God reserves the right to himself to judge whether we deserve His love. He judges us by the degree of our dedication and surrender to his will. I may want this or that, but His will determines whether I deserve what I ask

Swamiji opens our hearts to God with the key of Vishnu Sahasranama. This immortal and universal prayear has comforted millions in their difficulties, given peace to the distressed and brought blessings of the Lord to the *bhaktas*. Swamiji pleads for its ceaseless recitation both individually and at congregations. One day Swamiji, during such a recitation in Madras, was uttering the 183rd and 184th names—*srinivasah satangatih*. The moment he finished this, an artist



arrived before him with his work to seek his blessings. The beautiful picture was of Lord Sreenivasa (Lord Venkateswara)! This picture adorns the walls of Swamiji's room.

One evening Swamiji was waiting at Jaipur airport, for his onward flight to Delhi, but no seat was available. Devi appears on the scene in the form of a woman devotee and helps him at once. Similarly, Lord Subrahmanya appears as a young boy to help him inside the temple of Uttar Swamimalai (Delhi). There are many such incidents in his life and they are facts and not fiction. The *mantrashakti* of all the gods and goddesses that we repeat in *japa* and prayer unfailingly comes to our rescue at an hour of need. The more this *shakti* is developed with devotion and faith, with the guidance of the guru, the more the *sadhaka's* spiritual personality becomes expansive and greater is the lustre acquired by his physical body.

Alas, the *yuga dharmā* sets its own values and defeats God's intentions. Orthodoxy pulls the world in one direction; customs and manners change; marriages lose their sanctity; the ignoramus talks a lot about everything; the right is deliberately discarded and the wrong is lovingly chosen; doubts are not cleared; time is limited for everyone; and understanding is clouded by too many things, essential and non-essential. How to simplify religion is the real problem. So, Swamiji is clear in his mind that to suit the present age, only simple do's and don'ts need be taught in a polite way and pleasing manner. Such a method is being appreciated by all, because many events in the individual's life are inexplicable by any standard, old or new; men are driven blindly by *maya* without rhyme or reason; and we are compelled to become silent over the things we may strongly dislike. However, good thoughts and good deeds produce their sympathetic vibrations in minds similarly disposed here, there and everywhere. This phenomenon confirms, known or unknown to us, that the Supreme Person functions all over the universe as a witness to every event and maintains an account of the same. With the Bhagavad Gita in one hand and the Vishnu Sahasranama in the other, the indomitable Swamiji goes on shedding light on our dark path and encourages us to push forward to the goal. May we prove worthy of his blessings.



Salutations to Sri Radhakrishna Swamiji! Salutations to Sri Sai Maharaj!

अनादिवर्ति भूतानां जीवः शिवो न हन्यते ।

निर्वैरः सर्वभूतेषु जीवन्मुक्तः स उच्यते ॥

"The jiva of the creatures that exist from the beginningless time is Siva Himself. Jiva therefore is never destroyed. Having known this truth, the person who bears no hatred to any creature is said to be liberated in life."

—Dattatreya : Jivanmukta Gita, 12



The watchman can see with a dark lantern (bull's-eye) everyone on whom he throws its rays, but no one can see him so long as he does not turn the light upon himself. So does God see everyone but no one sees Him until the Lord reveals Himself to him in His mercy.



The sun lights up the earth, but a small cloud will hide it from our view. Similarly, the insignificant veil of Maya prevents us from seeing the omnipresent and all-witnessing Sachchidananda—Existence-Knowledge-Bliss.

—Sri Ramakrishna



## My Contact With Swamiji

Vidwan T. S. Ramanujachariar  
Cuddalore

My unforeseen and fortunate contact with Swamiji by divine grace, I consider as *alabyalabha*. Sri Seshadri, editor of Deccan Herald, the personification of *bhakthi*, took me to the Swamiji. When I entered the *ashram* at Bangalore, the loud, distinct and enchanting chanting of *Vishnu Sahasranama* in a congregation greeted me. I felt thrilled at such a sight, where Swamiji was on the throne of the congregation. It was really a sight for gods and it will not be a speculation but a certainty that Vishnu who is *parama* and *prathama* of all Gods was virtually seeing and enjoying the congregational chanting of His thousand names by ardent disciples at the direction and supervision of Swamiji, whose life and soul is dedicated to Vishnu and the chanting of His holy names. Where His names are proclaimed that place only is Lord's permanent capital तव च राजधानी स्थिरा in the wonderful words of Swami Nigamantha Maha Desikan. I found in Swamiji, a guru, who is a *vimukha* averse to *kyathi*, *labha*, or *pooja*. Even the highest of ascetics long for their fame (*kyathi*) riches (*labha*) and praise (*pooja*). But I found in Swamiji simplicity and divinity incarnate. Under his presidency, I had the fortune to deliver lectures on the Vedas, and the efficacy of chanting of *Sahasranama* and to participate in the *Sahasranama yajna* performed by him.

In short Swamiji is a moon spreading its cool spiritual rays for the benefit and enjoyment of ardent devotees, who flock to him. I fervently pray Lord Devanatha, that Swamiji should be blessed with atleast hundred years to shed his spiritual lustre on all devotees irrespective of caste or creed.





## Shri Swamiji As I Saw Him

Justice V. R. Deshpande  
Hyderabad

I had come to Bombay in the month of December 1975 and was staying with my son in Sneha Sagar building at Prabhadevi sea face. In the same building my friend Mr. Inamdar also stays. He is a disciple of Sri Swamiji. Swamiji had come to him and Sri Inamdar invited me to have Swamiji's *darshan*. It was a morning hour and Swamiji was seated in his *asan*. As soon as I saw him I was very much impressed by his personality. His long white beard reminded me of the *rishis* of yore making *tapasya* in the Himalayas. His bright eyes gleamed divinity and spread a halo of holiness around him. I touched his feet with reverence and sat beside him. I had the honour of talking with him. He asked me to translate a book of his into Marathi and I did it accordingly and is now published. While talking with him on religious and philosophical subjects one experiences that he is a yogi of a high order and one is at once impressed by his speech. Such is Radhakrishna Swamiji as I experienced him in my first visit. Now he is entering his 75th year. I pray God that he may be granted long life so that he may spread divine knowledge to ignorant persons like myself and others and lead us to the path of knowledge and liberation.

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Man is born in this world to realise God; it is not good to forget that and divert the mind to other things.

—Sri Ramakrishna



# The Man Of God

R. Parthasarathy  
Madras

One night some 18 years ago while we were having dinner there was a knock on the door. I sent my son to find out who was the visitor. He come back and said: "A holy man is outside and he wants to see you." I hurried to the door and was greeted by a venerable, bearded, divine person who smilingly asked me: "Are you Mr. Parthasarathy?" I acknowledged my identity and he introduced himself as one known to a close relative of mine who had asked him to look me up in Madras. I was so overwhelmed by his presence that it did not occur to me to ask for his name. I summoned enough courage to request him to come into the house where my wife and children paid their respects to him. We told him we would be happy if he could dine with us, but he said he had come with a friend who was waiting outside in the car and he would be delighted to do so on some other occasion. We insisted that he take atleast a cup of milk and he did this with great pleasure. And then he was gone.

Thus did Saipadananda Radhakrishna Swamiji enter our home and our hearts and he has taken up residence there all these years. From then on we found a new meaning in our lives, our tempers were cooled, our minds achieved a calmness and steady purpose which was not there before and we read the message of love and brotherhood in his sparkling eyes. A few minutes spent in his company brings solace and contentment to bruised hearts and restless minds. It is as though some current from him passes through our bodies and purifies and pacifies them. He creates an atmosphere of oneness and universal love and few can remain unaffected by it. Many who come to him to unburden themselves of their troubles and desires, their problems and worries forget the purpose of their visit and lose themselves in the world of spiritual bliss surrounding him. And when they go home they find their mind is clear and there is new energy and



strength to meet the daily battle of life. He is a man of God and so different from others who claim a similar title. He is humility personified and would not claim he is different from his fellowmen. He is a servant of God.

Through my long years of devotion to him I find that he is fulfilling one of the great tenets of the sages and saints of India, to create *Sat Sangh*, to create a body of virtuous men and women all over the country, free from passion and greed, who love each other as belonging to one common humanity, to one religion, the religion of love and compassion. It is a proud privilege and a rare boon to be a member of this ever widening circle of brotherhood which is unique and exalted. A feature of this brotherhood is that it does not advertise itself, it does not seek publicity and it does not seek any reward or advantage from any one. Its one common binding force is Swamiji and his name and blessings are the talisman for entry into this *Sat Sangh* which has no names, no rules and no constitution.

In these days when the common decides whether one is a Swamiji or not by the fact whether one performs miracles or not, it is a tribute to the steadfastness and divine qualities of Sri Radhakrishna Swamiji that he has no desire and indeed will not establish his credentials by cheap display of supernatural powers which are the inborn attributes of any yogi who has attained spiritual heights. But his devotees, and they are legion, have experienced the curative power of his blessings, the miraculous effect of his thoughts turned towards a trusting devotee in distress and the peace and calm he brings to a tortured mind. There have been miracles however, and I have been the witness of atleast two of them. On one occasion Swamiji had been to our house and we took him to the *pūja* room where we had *bhajan*. All of us were lost in the atmosphere created by the *bhajan* and we woke up only when my daughter pointed out to her mother that the oil lamp was flickering and about to go out as it was dried up. Not wanting to disturb the divine atmosphere built up by the *bhajan*, Swamiji said: "Don't worry. Let us pour some water in the lamp, it will burn." He dropped water on the wick and sure enough the lamp got a new life and was burning brightly. "Oh! Swamiji", we cried in ecstasy,



“you have repeated Sai Baba’s feat at the mosque at Shirdi.” Swamiji merely smiled and the *bhajan* went on.

On another occasion my wife and myself had reserved two first class berths from a wayside station on a train going to Madras. When the train drew up at the station we approached the guard and asked him about our reservation but he threw up his arms and said he did not know anything about it. He however promised to see what he could do at the next junction and meanwhile asked us to get on the train as best as we could. We struggled into a crowded second class compartment where there was hardly space even to stand. I was fretting and generally on these occasions it is God who is cursed and reviled against and in our case our God was Swamiji. So I turned to my wife and said: “You talk of Swamiji so much, why can’t he help us and get us a first class berth?” My wife was aghast at my disrespect and display of anger and said: “Please don’t challenge Swamiji. It is not proper for devotees like us.” But I persisted. “I don’t care, I am being suffocated here. If he is at all interested in us he must get us out of this place.” Hardly had these words been spoken than the train came to a grinding halt and the guard came to our compartment and hailed us. “I have secured two first class berths for you. Please go and occupy them.” We could hardly believe our ears. We noticed it was a wayside station where that train usually did not halt and we could see the guard had stopped it for our sake. We gathered our luggage and went to the first class compartment indicated and made ourselves comfortable. At the next junction where the train made a long halt the guard, who being relieved, looked into our carriage and asked us if we were comfortable. We thanked him profusely. Talk of miracles! That was a miracle if there is one. And from that day I stopped challenging Swamiji in arguments with my wife.





## My First Meeting With Swamiji

K. V. Rao  
Bombay

I first came into contact with Swamiji in 1972 when I was in Goa, through an article written by him in the Sai Leela Magazine published by the Shirdi Samsthan. This article made an impact on me, and I was keen to meet the author. I was struck by Swamiji's clear and direct style of writing and his ability to explain in simple terms Sai Baba's teachings. A point of attraction was that Swamiji's language was bereft of unnecessary religious jargon, and this was a boon to persons like me who unfortunately are ignorant of many of the complicated terminology and abstract ideas and thoughts usually found in religious writings. I consider that unless a person has really mastered and understood his subject, he cannot impart the related knowledge in crystal clear terms to ordinary laymen. Thus although at that time I had not yet met Swamiji, I was certain of his spiritual and scholarly eminence.

The opportunity to meet Swamiji presented itself to me two years later. I was in Bangalore on official work, but I was not aware of the existence of the Sai Spiritual Centre nor did I know that Swamiji was its spiritual head. I however, wanted to visit any Shirdi Sai Baba temple in Bangalore, and so while I was going through the telephone directory, I came across the name of the Sai Spiritual Centre with its listed telephone number, which I dialed immediately. A kindly voice gave detailed instructions on how I was to reach the Spiritual Centre from Benson Town, but more than that I was pleasantly surprised to hear that Radhakrishna Swamiji was also present at the Centre. I enquired if I could see the Swamiji, and I was very happy to hear that I was most welcome before 12 noon or after 4 p.m.

I should have realized that Swamiji was not to be disturbed between certain hours of the day. My impatience, however, got the



better of my discretion, and I landed myself at the Sai Spiritual Centre at about 2 p.m. along with my young son and daughter. I found the gates locked from inside, and I was a bit disappointed. But I did not give up. A passer-by asked me to meet a person in the first floor of a house opposite the Centre, who, he said would help me. He spoke to me in Tamil, and seeing my earnestness to meet Swamiji he came down with the keys and allowed me and my children in. As we walked in, I found an elderly gentleman with a white beard and dressed in spotless white approaching us. I had not previously seen even a photograph of Swamiji, and so I did not know it was Swamiji himself who was coming towards us. I still vividly remember the initial conversation that took place between him and me:

"Young man, you have come in this hot sun with two small children. Have you all had something to eat and drink? Have these children finished their lunch?"

"Thank you very much for your kindness. I am more interested in seeing Radhakrishna Swamiji, I am quite keen on meeting him. Could you help me? I am sorry to bother you, but I understand he is not to be disturbed now."

"But why this hurry?"

"It is not a question of hurry. It is simply that I am eager to talk to him. I read an article by him on Shirdi Sai Baba, and I instinctively feel he is a realized soul, and who more importantly knows everything that can be known about Sai Baba: whose devotee I am. I want to pay my respects to such a great man, I do not want to miss this opportunity. I won't be in Bangalore for long. I am from Goa, here on an official tour."

"Well, it is to Radhakrishna Swami that you are talking to."

"You mean to say you are Radhakrishna Swami"

"Yes."



I instantaneously fell at his feet, and asked him to forgive me for my audacity in talking so freely to him with scant respect and regard. He asked me not to bother about such trivial niceties and formalities. He said he was more concerned about my children, whether or not they had anything to eat. He led us inside the prayer hall and asked us to be seated. He then gave my children something substantial to eat, and since I refused solid food, he insisted that I partake of the delicious butter milk which he so kindly gave us all to drink.

I had a long talk with Swamiji. I put him many questions and he resolved all my doubts. He asked me never to give up Sai Baba of Shirdi. He advised me to continuously recite His name and to always think of him. He told me that house holders should recite *Vishnu Sahasranama* at least once a day, preferably after the morning bath. He was absolutely emphatic that spiritual progress with material prosperity was certain for him who daily recited Sai Baba's name and the thousand names of the Lord Vishnu. He also extolled the fantastic power of the *Gayathri Mantra*, and of God. I was thrilled beyond doubt to hear him narrate some miracles of the Lord Sai Baba, which he himself had personally witnessed or experienced. I confess that my first meeting with Swamiji has had a profound effect on me spiritually. My faith in him grows by leaps and bounds, every time I meet him. It is unfortunate I cannot see him more often since I am now stationed in Bombay. Yet, I have no hesitation in claiming that for an ordinary householder like me, Swamiji is a sure source of guidance and understanding.

I cannot close this article without mentioning about something which I consider extraordinary. After my first meeting with Swamiji, I once again went to the Sai Spiritual Centre in the night. In the course of my talk then, I narrated how I feel Baba has come to my rescue on several occasions. Later I learnt from my friend Dr. Narayana Iyengar that on the previous day Swamiji had openly said several times 'Baba is telling me someone whom he has saved will be coming here soon.' I was startled to hear this information. Spiritual powers, I am sure, Swamiji possesses in plenty though he does not exhibit them openly.





## How I Came To Swamiji

R. Narayana Iyengar  
Bangalore

It was somewhere in December 1972 I saw Swamiji for the first time. I had an invitation to hear Swamiji's talk at a *Geetha Jayanthi* function, which my friend Dr. Nagendra had arranged in a school on the Vanivilasa Road. I was in two minds about attending the function. Finally as an excuse to avoid an uninteresting friend I went to the function. By the time I could reach the school the function was half over. Swamiji was speaking about *Bhagavadgita* but his speech was not clearly audible. After some time I stopped all my attempts to follow the talk, but gradually I began to feel that the speaker's serene face with a flowing white beard was not unfamiliar to me. It took me some time to recollect that his was the face which had crossed my mental horizon some years back while I was practising meditation. At the end of the function Nagendra introduced me to Swamiji when I expressed my desire to meet him again.

The calm and peaceful face of Swamiji came to my mind again and again, but due to several reasons I could not go to his *ashram*. Also doubts nagged me. 'Probably he is not the man I am looking for' I used to think 'these visions and such other things must be after all figments of my own silly imagination.' However one portion of my mind constantly goaded me to go to his place. Once I went to the *ashram* only to find that he had gone to Madras. An elderly devotee whom now I know intimately, opened the gate for me. I questioned him about Swamiji's teachings and the sign board 'Sai Adhyatmika Kendra.' When I learnt that Swamiji is connected with Sai Baba, I felt somewhat uneasy. Having been exposed only to news paper stories of Sai Krishnas, Sai Shivas and the like, at that time I knew hardly any facts worth mentioning about the real saint Sri Sai Baba. Naturally my doubting mind felt happy and jumped to the conclusion, I need not go to Swamiji's *ashram* again. But the conflict went on and



on. 'Why should I worry who ever this Sai Baba may be' the heart and the mind argued and counter-argued 'let me explore that Swamiji further with an open mind.' Thus prompted, I went to the *mandir* again on a Monday evening. Swamiji was sitting in his usual seat with hardly any people around. In the shrine the priest was doing *abhisheka* to the idols. The atmosphere was so calm it seemed as though peace oozed out of the very roofs and walls. I wanted to know more about Swamiji, but there was no one around whom I could question. I went to Swamiji and expressed my wish to talk to him. He very kindly suggested, since that evening the *abhisheka* had to be observed and the next day he would be busy with the *Krishnashtami* function, I should come after a few days. I went again on the immediate Friday. The hall was full with devotees and I preferred to stand outside. Swamiji came out of the hall during the *go-pooja* which was being done in the courtyard. Swamiji beckoned me to join him, in going round the cow and the statue of Radhakrishna. Somehow I had the good sense to join him. 'After all' I rationalized for myself 'what is it I loose by going round a few steps even if there were to be no gain?' But when Swamiji asked me to come inside the hall, I hesitated and stood in the corridor only. In turn, to my surprise, Swamiji affectionately said 'at least take the *prasad* before you go.' This of course I did!

Official work took me away from Bangalore for some time and Swamiji also receded into a corner of my mind. I still very much wanted to discuss with him my doubts and difficulties about the physical and spiritual worlds. This opportunity I got only on December 4, 1973 nearly an year after my first meeting with Swamiji. I went to him along with a friend of mine around 8 O'clock in the night. The final *arathi* was just then over. Since there seemed to be no formalities like standing in a queue or taking permission or fixing up an appointment I went to him straight and sat nearby. He put us at ease by starting a conversation, but it was on purely wordly matters. He asked us where we stay, how much rent we pay etc. Gradually the talk turned to spiritual topics. I do not remember what all he said. He did much of the talking. He talked about *dhyana*, *japa* and other spiritual disciplines. He explained how to



control the mind. He compared several approaches for reaching God and concluded that the path of *bhakti* is the best one. To support his statements he invariably quoted from the Geetha. To one of my questions his cryptic answer was

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः ॥

His eyes and voice seemed to be soaked with kindness and love. He very affectionately explained the routine in the *ashram* and without my asking gave me a copy of *vishnusahasranama* and *bhajans*. He talked about *siddhis* and miracles also. He did not seem to be interested in them much. However he agreed that some powers come naturally to any one on the spiritual path. The peaceful aura which surrounded him made my mind so calm, I enjoyed his presence more than his talk. 'Here is a man' I was almost convinced 'who really means what he says; a man who is not in the hands of secretaries and middlemen, nor in the hands of name and fame but directly in the hands of God. Here is strange person who is at peace not only with himself but also with his surroundings called the world.' When I went home my sister and mother were astonished to see me somewhat unusually happy. I explained them Swamiji and the talk I had with him. I also told them the strange feeling I had, that I was after all talking to someone whom I had known for ages.

My sister also wanted to meet Swamiji. We fixed the next Saturday as the day for the visit. Meanwhile something very peculiar happened in our house. On Friday at about 7.30 in the evening, my mother was sitting in the main hall of the house facing the front door which was kept open. My sister and myself heard her say something. To see what was going on we went to the hall from the dining room where we were sitting. A dog was standing majestically with infinite calmness and composure just outside the sill of the front door. The two eyes of the dog were verily torches of some strange unearthly light. The facial features were somewhat angular and it suddenly flashed to me 'this face is same as the face of Sai Baba!' It was a face which a person would feel is looking at him only, wherever he may be standing. 'May be this is a way' it occurred to me 'in which the



Lord is approving my going to Swamiji.' But I was totally shocked by the strangeness and suddenness of the experience. My sister tried to disturb the dog first, but it did not care to move. Later she said that it only lifted its face to stare at her even as a human being does. When we finally talked of giving a cake the strange dog jumped the compound wall and ran away. All my being wanted to accept the message but the mind trained to doubt and discriminate wanted to be cautious. Finally, I decided for myself that I should sincerely try for Swamiji's close contact, provided my mother and sister, who had also seen the dog, had something strange to tell. Sure enough, within a few minutes after the initial shock was over, my mother narrated a dream she had the previous night - A dog has come to the house and of all the places it is going into the *pooja* room via the kitchen. My mother is upset and calls me to turn the animal out. But to her surprise the dog speaks 'can't you recognise me, I am also God!' To this she answers 'if you come in such a form how am I to understand you.' The dream ends there. As soon as the real dog, looking very similar to the dream one, came in the evening, she recollected the dream and was startled not knowing what to do. Next day, that is on Saturday, I took my sister to see Swamiji. It was around 8 O'clock in the night. The *arathi* was just then going on. I was watching my sister to see if she supports my observation of the previous evening. I was not to be disappointed. After the *arathi* she very emotionally confessed that the eyes of the dog were same as the eyes of Baba as seen in the big portrait. Later we were further surprised to read an axiomatic statement of Baba - 'you look at me, I look at you.'

This set the seal and I got attached to Swamiji in my own way. His *ashram* has been a modern *gurukula* to me. Here, the teaching and learning are through direct participation and observation. To persons with many preconceived notions about spirituality, this could be a painful process of unlearning also. It has been so, to me, many times. The spiritual world is not separated from the external world here. They form the inseparable parts of a whole. What is aimed at is, as Swamiji puts it : 'living in the spirit and not leaving the world.' Probably this is not the place to write about what all Swamiji has taught and how much I have learnt. It suffices to say, for me, his



company, his words, his actions, his eyes, his signs, and most important his silence; every one of them have been educative. The unperturbed manner in which he treats the rich, parading their wealth, along with the slum boys parading their poverty could be an object lesson for any one. His sense of humour would be a source of joy for the saddest person. The soul stirring way in which he addresses God, the supreme calmness with which he meditates and the tenderness with which he consoles an upset devotee are some thing unearthly. More than anything else, his love of God and his concern for his fellow beings, set in a very simple saintly life are to be seen to be believed.



Truth and perfection exist in all Creation. Train your vision to see and realise the glory of its presence in everything you come into contact.

\* \* \*

If you want to live in beauty, harmony and wholeness, you must consciously choose to do so and direct your thoughts and activities accordingly.

—Sri Radhakrishna Swamiji



## My Mentor And Benefactor

R. Seshadri  
Bangalore

There are saints and saints and disciples and disciples. Though a disciple should not try to evaluate his guru's competence but surrender to him unconditionally for spiritual progress, the guru has to be well-equipped and highly evolved to elevate his disciple or the devotee. There are some saints with powers of *astha siddhis* performing miracles to impress the world or confer temporary benefits on their devotees. This has unfortunately become a subject of controversy now. People expect a saint to materialise objects from nowhere. Otherwise they are not prepared to recognise him as someone great. Most of our saints and seers have not only not approved of miracles, but have cautioned seekers and *sadhakas* against them as such things are bound to trip them up on the highway to God-realisation. Still there are other saints who suppress these powers and use them occasionally for the spiritual advancement of their devotees. They act as a link between the Lord and their devotees.

I have had the privilege, thanks to the blessings of the elders in my family, of coming into contact with quite a few highly evolved souls. Among them, I owe everything to a simple, unassuming and over-modest, but a spiritually exalted and highly evolved saint - H. H. Sri Saipadananda Radhakrishna Swamiji. He has been my mentor, guide and benefactor for about twenty four years. The Swamiji's greatness lies in his erasing ego and easy accessibility to anyone. The only yardstick to measure the greatness of a saint for an insignificant mortal like me is the amount of peace and tranquility we get in his proximity. In this respect, agnostics, atheists, rationalists and foreigners alike, have told me that they had derived solace and peace of mind from the Swamiji. The Swamiji does not claim to cure the afflicted nor does he foretell the future of those who



approach him. He says he is ignorant of miracles. He adds that he is also just a human being, but would pray to the Lord to give relief to afflicted people. The Swamiji is very kind and love incarnate, smothering the visitors with an abundance of them. He advises every individual appropriately, depending on his nature, and his specific problem and suggests the *sadhana* for his progress here and hereafter. But he commends recitation of Vishnu Sahasranaman to all, and he personally participating in it about twenty times daily, at Sri Sai Spiritual Centre, whenever he is in town.

I have been present on numerous occasions when devotees used to mention their spiritual experiences through his blessings or strangers from elsewhere seeing him in their dreams for the first time and seeking his guidance in person later. Some of them get their "manthropadesa" also in dreams. But Swamiji would never encourage them to publicise these experiences, saying that it was all the Lord's play and that he (Swamiji) had nothing to do with these. I have personally experienced and been witness to many an extraordinary phenomenon. The Swamiji had come to my rescue at times of grave crisis unfailingly. Some of my fellow-devotees assert that their lives were saved by him, the Swamiji always disowning any responsibility. I would narrate a few of the innumerable instances when Guru's grace worked wonders.

Years back, when the Swamiji was resident at N. R. Colony, Bangalore, a man in agony came to him at night to seek the Swamiji's blessings for the safe confinement of his wife in her tenth month of pregnancy at the Vani Vilas Hospital. She was to undergo a Ceasarian operation the next day. The Swamiji sent him away with *vibhuti prasad* to be passed on to his wife and sat in prayer and meditation the whole night. He intuitively knew early morning that the woman was delivered of a 10 lb. baby without surgery. This child is happily in the City now as a boy of 12 or 13.

I was sounded on a visit to the United States in 1961. I was reluctant to go, but the Swamiji asked me to make it as it would be a useful experience for a journalist like me. But somehow the invitation eluded me. Some time later, the Swamiji sent word to me through my brother that I would be going abroad soon. This puzzled



me as there was no chance then. But the very next morning an officer of the USIS, Madras, met me at my office with an invitation for me from the U.S. State and Defence Departments. I toured nine States in the U.S., which proved to be a valuable experience. During the last lap of my travel there, I had a disturbing dream aboard the plane of an accident, in which a passenger was injured. It did disturb me and I was concentrating on the Swamiji. After the landing, we were taken by an army bus to Warrenton, Virginia. On the way the vehicle skidded and partially overturned. I had a window seat. But none of us was injured. When I informed the Swamiji about it, he wrote back to say that he had anticipated it, but knew I would not come to grief. He also asked me to find out from my wife where he (Swamiji) was at the time of the accident (making an allowance for the varying times here and where I was). My wife told me that the Swamiji was in my pooja room along with a senior devotee at the same time, offering prayer!

On another occasion, my wife and I had a hot discussion based on her needless fear. The arguments proved mutually unconvincing. When I told her that our Swamiji should be able to answer her satisfactorily, she said she would certainly like to seek clarification from him. Exactly at that moment, there was a knock at our door. When we opened it, the Swamiji was standing there smiling. I thought his visit was a coincidence. On entering the house, the Swamiji did not sit down. He asked my wife straight: "You had a doubt, you wanted to ask me about something? Go ahead, what is it?" We were wonderstruck. The Swamiji did clear my wife's doubt. I asked him how it was that he came at that exact moment when we needed him most. He said that on his way to Malleswaram, near the Raja Mills, he felt we were having a hot argument and that we needed him and so he turned back the autorikshaw and visited us at Tasker Town. Soon after he resumed his journey and visited the other devotee at Malleswaram.

I had contracted peptic ulcer two years back. After examining the X-Ray (after barium meal) pictures, doctors in Bangalore and Madras advised surgery. After making arrangements for the operation, I went to the Swamiji to seek his permission. He asked me to



recite Sahasranama along with him and at the conclusion, told me before I could say anything: "There is no need for an operation. Take a fresh X-Ray picture and show it to your doctors. But continue to recite Sahasranama." Strangely, I received a letter from my old father the same day stating that there would be neither an operation nor even hospitalisation. However, I met the doctor with a fresh set of X-Ray photos. The doctor, after examining the same told me that there was no need for surgery as the ulcer had started healing. Now I am in normal health! There are many such thrilling experiences of not only myself and other family members, but also my fellow-devotees. But I am unable to narrate all of them.

I feel convinced that power, position, wealth and status do not affect the Swamiji. But a devotee with sincerity and faith will meet with immediate response. May Swamiji, personification of all that is good in life and in the world, continue to guide us.



Never accept gratis the labour of others. This should  
be the rule of your life.



What God gives is never exhausted ; what man gives  
never lasts.

—Baba



## Swamiji As I See Him

B. K. Raghuprasad  
Bangalore

The child like nature of Sri Radhakrishna Swamiji, his loving disposition towards one and all and his easy accessibility, mask to some extent, his deeper spiritual personality. Now, he is seen absorbed in meditation but in the next moment he comes down to offer some solace to the distressed mind of a devotee. He will be seen talking and playing with a child one moment, distributing *prasad* in the next and then suddenly taking to *vishnusahasranama* recitation. How to understand such a personality. We can only crudely say he is a multifaceted person, a *bhaktha*, *jnani* and *karma yogi* in one. Very truly it is said only a saint can understand another saint.

My first experience with Sri Radhakrishna Swamiji was when I was in my teens, seeking his blessings for success in my examination. I distinctly remember his asking me to recite *vishnusahasranama*. Like the Great Master, Sri Sainath, Swamiji also does not deny worldly gifts to those in distress. Did not Sri Sai Baba say, "I shall give my devotees what they want so that they begin to want what I want to give them." What did Baba want to give his devotees? It was obviously spiritual attainment. Swamiji eagerly listens to the tales of woe from his devotees who place before him many kinds of their worries and asks them to join him in the recitation of *vishnusahasranama*. These people, after getting their desires fulfilled and problems solved, continue to meet him and pray to God. Thus a slow transformation is brought about in them, ultimately leading to aspirations of spiritual attainments and the grace of the Supreme Being. Swamiji's soothing words to those in distress have the instantaneous effect of bringing down their excitement and calming down their mind. Besides, one will easily experience that one's mind is elevated in the august presence of Swamiji. Swamiji's reaction to the narration of worries from the devotees is better expressed in his own words: "I am also worried daily by listen-



ing to all the problems of the devotees. I put myself in their position and begin to feel their difficulty which in turn enables me to pray sincerely to Baba for their relief."

Swamiji very much believes in the serving of the poor and the needy. One afternoon, Swamiji, my mother and myself, were sitting in the courtyard in front of Swamiji's room. A very old man in tatters with ashes smeared all over the body appeared at the gate. Swamiji asked me to call him in and find what he wanted. The old man was tired and asked for a cup of water. However Swamiji asked me to serve him a full meal. This incidence, as I see, is a practical demonstration of what Swamiji says very often: "See through *dharma* with one eye and through *love* with the other."

In the day to day life, Swamiji is seen to advocate *bhakti marga* as the easy path for spiritual evolution. His own *bhakti* is strongly reflected in his great interest in visiting temples. Once I had the opportunity to accompany Swamiji during his visit to the temple of Kshama Devi in a picturesque valley not far from Bangalore City. Before returning Swamiji took leave of the diety addressing her "Amma (mother) I am going." Tears profusely flowed from his eyes. It was a very touching scene. Swamiji must have definitely beheld the Divine Mother in all her glory in that temple.

It is generally said that a true *bhaktha* and a true *jnani* are really one and the same. A saint will not only have an equanimous feeling towards all, but also feel an identification with his surroundings. In Swamiji's case this can be observed almost every day. Whenever devotees bring fruits and sweets, Swamiji invariably distributes them to the people around himself taking only a small bit. He says very often "I see my own self in you all. If you eat, I feel my stomach has become full." Swamiji a few years back visited the zoo in Junaghad during his North Indian tour. He was very much attracted by a majestic lion. He along with his party stood in front of the den appreciating the kingly animal. Somehow Swamiji felt very affectionate towards the lion and suddenly thrust his hand into the cage to caress the lion like a pet dog. It is needless to say that the people around were visibly concerned that the animal may hurt Swamiji. The



lion however seemed to enjoy Swamiji's touch and it allowed him to caress its head and manes for quite some time. If such is the oneness Swamiji feels towards even cruel animals what to say of his love and concern for his fellow human beings.

The Swamiji as is well known is a great devotee of Sri Sai Baba the Saint of Shirdi. Swamiji's love for Baba is something which we cannot fathom. Of course this love is mutual. The loving care with which Baba takes care of Swamiji is very much visible to the devotees. There have been many instances of Baba protecting Swamiji and his associates from accidents. Once during a visit to Shirdi a humorous incident, which nonetheless shows how the loving hands of Lord Sainatha are enveloping Swamiji, took place. Swamiji was invited by some devoted couple for food. Swamiji was hesitant to accept the invitation as he was afraid the food may contain spices and chillies, not to his taste. However the couple turned up in front of Swamiji's room with a plate of dishes. Swamiji was surprised at the turn of events and questioned them. The husband answered that on the previous night he dreamt that Sai Baba asked him to feed the Bangalore-Madras Baba now in Shirdi. Not only this but also Baba indicated the items of food including curds that should be served. The dishes were to the taste of Swamiji. The husband narrated that his wife also had a similar dream on that night.

The pervasive consciousness of Swamiji which perceives instantly the distress and suffering of devotees is a phenomenon by itself. Very recently a striking incident bringing this out occurred in my presence. Swamiji, in the evening, suddenly asked an attendant-devotee of his, to bring a certain person from Hanumantha Nagar. As soon as the gentleman arrived in the *mandir*, Swamiji was seen consoling him in a hushed voice. Swamiji was advising the devotee not to worry too much about his official work. Swamiji also blessed him with a framed picture of Sri Raghavendra Swami of Mantralaya. The devotee was naturally taken aback due to several reasons. Later he openly confessed that he had a tough time in his factory in the morning and was very much worried. Added to this, in the evening he was also thinking of Swamiji deeply.



Men of self realisation like Sri Radhakrishna Swamiji while living in this world, manifest divine love, themselves not in the least being attached to the world like the drops of water on the petals of the lotus. Such godmen, lead a life of detached attachment, much to the great good fortune of us, the men of the world. May humanity be eternally blessed by the great men of self realisation.

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Meditation is the only royal road to the attainment of salvation or Moksha. Meditation kills all pains, sufferings and three kinds of Taapas (fevers) and five Kleshas or sorrows. Meditation gives the vision of unity. Meditation produces sense of oneness. Meditation is an aeroplane that helps the aspirant to soar high in the realms of eternal bliss and everlasting peace. It is a mysterious ladder that connects earth and heaven and takes the aspirant to the immortal abode of Brahman. Meditation is the continuous flow of one thought of God or Atman, like the continuous flow of oil from one vessel to another (Tailadharavat). Meditation follows concentration. Practise meditation in the early morning from 4 to 6 (Brahma-Muhurta). This is the best time for the practise of meditation. Sit in Padma or Siddha or Sukha Asana. Keep the head, neck and the trunk in a straight line, and concentrate either on the Trikuti, the space between the two eyebrows, or the heart with closed eyes. Meditation is of two kinds viz., Saguna Dhyana (concrete meditation) and Nirguna Dhyana (abstract meditation). In concrete meditation the yogic student meditates on the form of Lord Krishna, Rama, Sita, Vishnu, Siva, Gayatri or Devi. In abstract meditation he meditates on his own Self or Atman.

—Swami Sivananda



## Gurus' Laughter

S. Natarajan  
Bangalore

Our guru H. H. Sri Saipadananda Radhakrishna Swamiji, is a solace to all those who approach him and some have reached him with God's guidance. This may look strange but it is true. Though not clad in saffron, he is a true *sanyasi* steadfast in the *yoga* of renunciation always chanting *Ramnam*. He is not averse to any other divinely form of the unmanifest—Ram or Rahim, Kannan or Kandan, Narayanan or Narayani and Maheswara or Maheswari as one of the *ista devatas* expressed by any devotee. All that the swamiji wants from the devotee is simplicity and sincerity. The swamiji takes every step only at His (Almighty) command.

To a layman like me who knew nothing about the religious path it is really His grace that made me to take the first step—*puja* and devotion. I was not at all religious minded except chanting the name of Lord Muruga (Subramanian) occasionally without knowing its significance. Sadguru Arunagirinathar (a Sukh Brahman) in his Kandar Anubhuti (The Kannada version of the Anubuti was released by the swamiji in Bangalore) appeals to Lord Muruga to take him to an erudite person who will teach his disciple the true knowledge without any hesitation. This being a difficult one, Arunagirinathar finally prays to Lord to become his guru.

Truth is revealed by experiences. It happened some years ago. After a pilgrimage to Palani one midnight I heard an explosive sound and in a flash I was in the grip of swamiji's realm of which I knew nothing earlier. I had an intense feeling for swamiji experiencing his presence in whatever I did for many days. Inner joy knew no bounds and after a fortnight it again flashed me that I should do *padapuja*. We approached swamiji, expressed our feelings, his presence with us and appealed to him to accept our *padapuja*. He consented and gave us a date. Preparations over, I went to the samaj to have



swamiji's *darshan* and remind him of the *puja* next day. Here a rare experience (that is to be felt and not expressed) happened. The presiding deity, Shirdi Sai Baba, laughed at me. I was baffled. The in-charge of the samaj informed me that the swamiji was not in the station and he had not told him any thing about the *puja* in my house. A novice in such experiences not knowing the significance of Baba's laughter, I was in two minds 'to do or not to do.' Anyhow, bowing at His feet, I went ahead with all preparations. Next morning, I went to the samaj and seeing swamiji chanting Sahasranamam I was thrilled. My guru had returned from Andhra in order not to disappoint me. This shows his love even to a fresher and an unknown devotee. Like a dumb trying to sing and a lame man climbing a mountain, *padapuja* was performed. Despite my shortcomings, lapses and ignorance the swamiji, with his grace, initiated me to Sahasranamam and *Bhakti Marga*. Now, I understand that Samartha Sadguru Sainath's laughter perhaps meant that Lord can never be a silent spectator as he is the subject and witness.

From Sai to Saipadananda: His Holiness Saipadananda laughed at me a few months later, why? My mother was bedridden in my sister's place in Tamil Nadu. As an handicapped I could not nurse her. One day in my *puja* room, I was thinking aloud about my mother and prayed to him with these words. "Swamiji, how long my mother is to suffer. Please relieve her of the sufferings." In her three year's suffering such an idea occurred to me only that day. When I opened my eyes I saw swamiji laughing at me. Not knowing the significance of the laughter I stepped out of the room only to face a postman with a telegram. It read 'Mother expired.' The laughter, now I understand, meant "you fool! she has cast her *Kupni*. Why do you cry?"

Since then I see Lord Muruga in my guru and guru in my Lord Muruga.



When you undertake anything, carry it out thoroughly  
or do not under take it.

—Baba



## Swamiji My Guru

Jaswanth Contractor  
Bangalore

Sri Babubhai Patel of revered memory, a staunch devotee of Swamiji, very often used to ask us to accompany him to Swamiji's *ashram*. My wife agreed to his suggestion and went with him to meet Swamiji first. My turn came only next. With an agnostic, if not an out-right atheistic, bent of mind I was not very enthusiastic about going to Swamiji. However somewhere in 1967, I fixed up that my wife and my friend Sri Patel should go first and that later I would meet them at the *ashram*. Promptly I did start, but I lost my way and spent much time in going round and round the same roads. Finally, when I located the place I had to have an excuse for being late. I decided to explain my delay to the Swamiji, whoever he may be, in the words 'I lost the way, that is why I am late.' But surprisingly enough, even before I could open my mouth, Swamiji said 'you lost the way, that is why you are late.' Exactly the same words I had in my mind. This made me curious to know more about Swamiji. Initially our visits were occasional. As the contact became closer the visits also became frequent. We did not expect anything very specific from Swamiji nor did he ask us to give anything. It was mostly a mutual affection and interest which bound us together. Over years this increased due to a variety of reasons, the chief among them being his coming to our rescue in days of difficulty with consoling words, kind looks, useful advice, powerful intuition and what is more with his strange yogic powers. I will take this opportunity to narrate two incidents which impressed me and my wife deeply about Swamiji's spiritual powers.

It was in the year 1969. I had undertaken some contracts in Secunderabad. Hence, I had to be away from my family for a long time. I missed the *dasara* celebrations and was eager to join my family atleast for the *diwali*. But unfortunately I had some



pressing commitments at Hyderabad. The best I could do was to call my wife over the phone and wish her a happy *diwali*. This I did at about 9 O'clock in the morning on the festival day, but still I was very much depressed and disappointed. However within a couple of hours the situation drastically changed. A friend of mine came to me running for a help. He was asking me to go over to Bangalore immediately and meet a government official on his behalf regarding a matter which was of great concern to him. He had with him the air tickets for my travel also. Being in the same profession he could easily look after my work at Hyderabad for a day or two and hence I agreed to go to Bangalore. When I reached home my wife was naturally surprised. But she surprised me in turn by praising Swamiji to the heavens. Later I learnt that she had gone to Swamiji a few days before *diwali* and casually mentioned him about my inability to be in Bangalore for the festival. Swamiji, kind as he is, had assured her in no uncertain terms that I would definitely be in Bangalore on the *diwali* day ..... No need to say we went together to Swamiji to take his blessings. A few months after this, I had to go to Hyderabad by the night bus, in which I had booked a seat. I completed all the preparations and went to Swamiji to inform him of my travel for which only a few hours were left. Swamiji without any hesitation said 'don't go.' I stayed back somewhat disappointed. But in the morning I did not know whether to thank Swamiji or my stars. The bus in which I should have travelled had met with an accident and many passengers were seriously hurt.

From about 1970, our visit to the *ashram* has been very regular. I feel, as our physical contact with Swamiji grew, the psychic contact has also increased. Incidents like the above are now almost a routine. Infact we would be surprised if something unusual does not happen. Very recently in February 1976, a strange thing happened. My father was seriously ill at that time. His only wish was that he should pass away peacefully and consciously without any pain. On the night he passed away, my father was sitting on a chair in the main hall. Nearby a close friend of mine was sleeping. In the middle of the night my friend was awakened by a strange sensation. He beheld Sri Sai Baba



and Swamiji standing near my father and helping him out. I needed no further assurance for the *Sadgati* of my dear father.

Many times I question myself, what is it I do to Swamiji in turn for all the love he showers on me. At times even the *vishnu sahasranama* chanting, the only thing Swamiji expects from the devotees, I will be tempted to skip. But far from being critical Swamiji sympathetically understands my problems and weaknesses and helps me to lead a peaceful life. Again and again I have wondered why Swamiji does this. Probably it is his nature to be kind and considerate without any worldly reason. Once he taught me a Sanskrit *sloka* and asked me to repeat it always. Later when he questioned me about this, I had to confess with a guilty feeling 'Swamiji, I am unable to repeat it always. I say it now and then.' Instead of being disappointed with me, in his characteristic way Swamiji said 'alright, I will do that also for you. You leave all your worries to me. I will take care of you.' What more can any guru give and what more can any disciple deserve?



Trust in the guru fully. That is the only *sadhana*.  
Guru is all the Gods.

—Baba

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Guru exists inside as well as outside. From the outside he pushes the mind inside. From within he pulls it towards himself and helps one to be peaceful. This only is *Gurukrupa*,

—Sri Ramana Maharshi



# ಶ್ರೀ ವಿಷ್ಣುಸಹಸ್ರನಾಮ

ಸ್ವಾಮಿ ಅದಿದೇವಾನಂದ  
ಅಧ್ಯಕ್ಷರು, ಶ್ರೀ ರಾಮಕೃಷ್ಣಾಶ್ರಮ, ಬೆಂಗಳೂರು

ಶ್ರೀಶಂಕರಭಗವತ್ಪಾದರು ತಮ್ಮ ವಿಷ್ಣುಸಹಸ್ರನಾಮಭಾಷ್ಯದಲ್ಲಿ 'ವೇದಗಳ ಸಹಸ್ರಶಾಖೆಗಳನ್ನು ತಿಳಿದಿರುವ ಸರ್ವಜ್ಞನೂ ಸಾಕ್ಷಾತ್ ನಾರಾಯಣಸ್ವರೂಪನೂ ಆದ ಭಗವಾನ್ ಕೃಷ್ಣದ್ವೈಪಾಯನನಿಂದ ಈ ಸ್ತವವು ರಚಿಸಲ್ಪಟ್ಟಿತು; ಸರ್ವಫಲಸಿದ್ಧಿಗಾಗಿ ಎಲ್ಲರೂ ಇದನ್ನು ಆದರದಿಂದ ಪಠಿಸಬೇಕು'<sup>1</sup> ಎಂದು ಹೇಳುತ್ತಾರೆ. ಸಹಸ್ರಮೂರ್ತಿಯಾದ ಪುರುಷೋತ್ತಮನ ಸಹಸ್ರನಾಮವು ಮಹಾಭಾರತದ ಅನುಶಾಸನಿಕ ಪರ್ವದ ೧೪ನೆಯ ಅಧ್ಯಾಯದಲ್ಲಿ ಬರುತ್ತದೆ. ೧೪೨ ಶ್ಲೋಕಗಳನ್ನು ಒಳಗೊಂಡಿರುವ ಈ ಸಹಸ್ರನಾಮವು ಭೀಷ್ಮ-ಯುಧಿಷ್ಠಿರರ ಸಂವಾದ ರೂಪದಲ್ಲಿದೆ.

ಮೊದಲು ಯುಧಿಷ್ಠಿರನು ಆರು ಪ್ರಶ್ನೆಗಳನ್ನು ಕೇಳುತ್ತಾನೆ.

೧. ಶ್ಲೋಕದಲ್ಲಿ ಅದ್ವಿತೀಯನಾದ ದೇವನು ಯಾರು ?

೨. ಏಕಪರಾಯಣವು ಯಾವುದು ?

೩-೪. ಮಾನವನು ಶುಭವನ್ನು ಹೊಂದಲು ಯಾರನ್ನು ಸ್ತುತಿಸಬೇಕು ಮತ್ತು ಯಾರನ್ನು ಅರ್ಚಿಸಬೇಕು ?

೫. ಸರ್ವಧರ್ಮಗಳಲ್ಲಿ ಯಾವ ಧರ್ಮವು ಶ್ರೇಷ್ಠವೆಂದು ನೀನು ಎಣಿಸುತ್ತೀಯೆ ?

೬. ಯಾವುದನ್ನು ಜಪಿಸುತ್ತ ಮಾನವನು ಜನ್ಮಸಂಸಾರಬಂಧನದಿಂದ ಮುಕ್ತನಾಗುತ್ತಾನೆ ?<sup>2</sup>

ಜಪ್ಯವಿಷಯವಾದ ಆರನೆಯ ಪ್ರಶ್ನೆಯ ಉತ್ತರವು ನಾಲ್ಕನೆಯ ಶ್ಲೋಕದಲ್ಲಿ ಇರುವುದೆಂದೂ,<sup>3</sup> ನಾಲ್ಕನೆಯ ಪ್ರಶ್ನೆಯ ಉತ್ತರವು ಐದನೆಯ ಶ್ಲೋಕದಲ್ಲಿ ಇರುವುದೆಂದೂ,<sup>4</sup> ಮೂರನೆಯ ಪ್ರಶ್ನೆಯ ಉತ್ತರವು ಆರನೆಯ ಶ್ಲೋಕದ

1 'ಇಮಂ ಸ್ತವಮ್', ಇತ್ಯಾದಿನಾ ಸಹಸ್ರಶಾಖಾಜ್ಞೇನ ಸರ್ವಜ್ಞೇನ ಭಗವತಾ ಕೃಷ್ಣದ್ವೈಪಾಯನೇನ ಸಾಕ್ಷಾನ್ನಾರಾಯಣೇನ ಕೃತಮಿತಿ ಸಂಸ್ಕರೇವ ಅರ್ಥಿಭಃ ಸಾದರಂ ಪಠಿತವ್ಯಂ ಸರ್ವಫಲಸಿದ್ಧಯ ಇತಿ ದರ್ಶಯತಿ | (೧೪೧ನೆಯ ಶ್ಲೋಕದ ಭಾಷ್ಯ.)

2 ಕಿಮೇಕಂ ದೈವತಂ ಶೋಕೇ ಕಿಂ ವಾಷ್ಠೇಕಂ ಪರಾಯಣಮ್ |

ಸ್ತುವಂತಃ ಕಂ ಕಮರ್ಚಂತಃ ಪ್ರಾಪ್ನುಯುರ್ಮಾನವಾಃ ಶುಭಮ್ || ೩ ||

ಕೋ ಧರ್ಮಃ ಸರ್ವಧರ್ಮಾಣಾಂ ಭವತಃ ಪರಮೋ ಮತಃ

ಕಿಂ ಜಪನ್ ಮುಚ್ಯತೇ ಜಂತುರ್ಜನ್ಮಸಂಸಾರಬಂಧನಾತ್ || ೪ ||

3 ಜಗತ್ಪ್ರಭುಂ ದೇವದೇವಮನಂತಂ ಪುರುಷೋತ್ತಮಮ್ |

ಸ್ತವನ್ನಾಮಸುಸ್ಮೇಣ ಪುರುಷಃ ಸತತೋತ್ತಿತಃ || ೫ ||

4 ತಮೇವ ಚಾರ್ಚಯನ್ನಿತ್ಯಂ ಭಕ್ತ್ಯಾ ಪುರುಷಮನ್ಯಯಂ |

ಧ್ಯಾಯಂಸ್ತುವನ್ನಮಸ್ಕಂಶ್ಚ ಯಜಮಾನಸ್ತಮೇವ ಚ || ೬ ||

5 ಅನಾದಿನಿಧನಂ ವಿಷ್ಣುಂ ಸರ್ವಶೋಕಮಹೇಶ್ವರಂ |

ಶೋಕಾಢ್ಯಕ್ಷಂ ಸ್ತವನ್ನಿತ್ಯಂ ಸರ್ವದುಃಖಾತಿಗೋ ಭವೇತ್ || ೭ ||



ಮೂರು ಪಾದಗಳಲ್ಲಿ ಇರುವುದೆಂದೂ,<sup>6</sup> ಐದನೆಯ ಪ್ರಶ್ನೆಯ ಉತ್ತರವು ಎಂಟನೆಯ ಶ್ಲೋಕದಲ್ಲಿ ಇರುವುದೆಂದೂ,<sup>7</sup> ಎರಡನೆಯ ಪ್ರಶ್ನೆಯ ಉತ್ತರವು ಒಂಭತ್ತನೆಯ ಶ್ಲೋಕದಲ್ಲಿ ಇರುವುದೆಂದೂ,<sup>8</sup> ಮೊದಲನೆಯ ಪ್ರಶ್ನೆಯ ಉತ್ತರವು ಹತ್ತನೆಯ ಶ್ಲೋಕದಲ್ಲಿ ಇರುವುದೆಂದೂ<sup>9</sup> ಶ್ರೀಶಂಕರಾಚಾರ್ಯರು ತಮ್ಮ ಭಾಷ್ಯವತರಣಿಕೆಯಲ್ಲಿ ತಿಳಿಸಿರುತ್ತಾರೆ. ಆರನೆಯ ಪ್ರಶ್ನೆಗೆ ಉತ್ತರವಾದ ನಾಲ್ಕನೆಯ ಶ್ಲೋಕದಲ್ಲಿ ಉಲ್ಲೇಖಿತವಾಗಿರುವ ಪುರುಷೋತ್ತಮನ 'ನಾಮಸಹಸ್ರವು' ವಿಷ್ಣು ವಿನ ಸಹಸ್ರನಾಮಗಳು. ಈ ಸಹಸ್ರನಾಮಗಳನ್ನೇ ಪಠಿಸುತ್ತ ಜಪಿಸುತ್ತ ಸರ್ವದುಃಖಗಳನ್ನು ದಾಟುತ್ತಾನೆಂದು ಒಳಗಿನ ಮತ್ತು ಹೊರಗಿನ ಸಮಸ್ತ ಶತ್ರುಗಳಿಗೂ ಭಯಂಕರನೂ, ಮೋಕ್ಷಧರ್ಮಾದಿಗಳ ವಕ್ತೃವೂ, ಸರ್ವಜ್ಞನೂ<sup>10</sup> ಆದ ಭೀಷ್ಮನು ಯುಧಿಷ್ಠಿರನಿಗೆ ಉಪದೇಶಿಸಿ ಸಹಸ್ರನಾಮಗಳನ್ನು ಹೇಳುತ್ತಾನೆ.

ಈ ಸ್ತುತಿರೂಪವಾದ ಅರ್ಚನೆಗೆ ಅಧಿಕ ಮಾನ್ಯತೆಯನ್ನು ಕೊಡಲು ಏನು ಕಾರಣ ಎಂಬ ಪ್ರಶ್ನೆಗೆ ಶ್ರೀಮದಾಚಾರ್ಯರೇ ಉತ್ತರವನ್ನು ಕೊಟ್ಟಿರುತ್ತಾರೆ :

೧. ಇದರಲ್ಲಿ ಇತರ ಪ್ರಾಣಿಗಳಿಗೆ ಹಿಂಸೆಯಿಲ್ಲ.
೨. ಇತರ ಮನುಷ್ಯರ ಅಥವಾ ದ್ರವ್ಯದ ಅವಶ್ಯಕತೆಯಿಲ್ಲ.
೩. ದೇಶಕಾಲಾದಿಗಳ ನಿಯಮವಿಲ್ಲ.<sup>10</sup>

'ಕೃತಯುಗದಲ್ಲಿ ಧ್ಯಾನದಿಂದಲೂ ತ್ರೇತಾಯುಗದಲ್ಲಿ ಯಜ್ಞ ದಿಂದಲೂ, ದ್ವಾಪರಯುಗದಲ್ಲಿ ಅರ್ಚನೆಯಿಂದಲೂ ಯಾವುದನ್ನು ಹೊಂದಬಹುದೋ ಅದನ್ನು ಕಲಿಯುಗದಲ್ಲಿ ಕೇಶವನ ಸಂಕೀರ್ತನೆಯಿಂದಲೇ ಹೊಂದಬಹುದು'<sup>11</sup> ಎಂದು ಪುರಾಣರತ್ನವಾದ ವಿಷ್ಣು ಪುರಾಣವೇ ಹೇಳಿದೆ. 'ಯಜ್ಞಗಳಲ್ಲಿ ನಾನು ಜಪಯಜ್ಞ'<sup>12</sup> ಎಂದು ಭಗವದ್ವಚನವೇ ಉಂಟು. ಸಹಸ್ರನಾಮದ ಜಪವು ಈ ಯುಗದಲ್ಲಿ ಅತ್ಯಂತ ಉತ್ತಮವಾದ ಸಾಧನವೆಂಬ ದೃಢನಂಬಿಕೆಯಿಂದ ಶ್ರೀಮದಾಚಾರ್ಯರು ನಾಮಭಾಷ್ಯವನ್ನು ಬರೆದಿರುವರೆಂಬುದು ಅವರ ಅವತರಣಿಕೆಯಿಂದಲೇ ಸ್ಪಷ್ಟವಾಗಿದೆ.

ನಾಮಗಳ ಅರ್ಥವನ್ನು ತಿಳಿದುಕೊಳ್ಳುವಾಗ ಒಂದು ವಿಷಯವನ್ನು ನಾವು ನೆನಪಿನಲ್ಲಿ ಇಡಬೇಕು: ಸಹಸ್ರ ನಾಮದಲ್ಲಿ 'ಅದಿತ್ಯ' ಮೊದಲಾದ ನಾಮಗಳು ಬಂದಾಗ ಅವು ಪ್ರಸಿದ್ಧವಾದ ಭೌತಿಕವಸ್ತುಗಳನ್ನು ಸೂಚಿಸಿದರೂ ಆದಿತ್ಯಾದಿಗಳು ಭಗವಂತನ ವಿಭೂತಿಯಾದ ಕಾರಣ ಅವನಿಂದ ಭಿನ್ನವಲ್ಲ. ಪ್ರಸಿದ್ಧಾರ್ಥವನ್ನೇ ಗ್ರಹಿಸಿದರೂ ಅವು

<sup>6</sup> ಏಷ ಮೇ ಸರ್ವಧರ್ಮಾಣಾಂ ಧರ್ಮೋಽಧಿಕತಮೋ ಮತಃ |

ಯದ್ಭಕ್ತ್ಯಾ ಪುಂಡರೀಕಾಕ್ಷಂ ಸ್ತವೈರರ್ಚೀನ್ನರಃ ಸದಾ || ೮ ||

<sup>7</sup> ಪರಮಂ ಯೋ ಮಹತ್ತೇಜಃ ಪರಮಂ ಯೋ ಮಹತ್ತಪಃ

ಪರಮಂ ಯೋ ಮಹದ್ಬ್ರಹ್ಮ ಪರಮಂ ಯಃ ಪರಾಯಣಂ || ೯ ||

<sup>8</sup> ಪವಿತ್ರಾಣಾಂ ಪವಿತ್ರಂ ಯೋ ಮಂಗಲಾನಾಂ ಚ ಮಂಗಲಂ |

ದೈವತಂ ದೇವತಾನಾಂ ಚ ಭೂತಾನಾಂ ಯೋಽವ್ಯಯಃ ಪಿತಾ || ೧೦ ||

<sup>9</sup> ಸರ್ವೇಷಾಂ ಬಹಿರಂತಶ್ಚತ್ವಾಣಾಂ ಭಯಹೇತುರ್ಭೀಷ್ಮಃ ಮೋಕ್ಷಧರ್ಮಾದೀನಾಂ ಪ್ರವಕ್ತಾ ಸರ್ವಜ್ಞಃ |

(ನಾಲ್ಕನೆಯ ಶ್ಲೋಕದ ಭಾಷ್ಯ.)

<sup>10</sup> ಹಿಂಸಾದಿಪುರುಷಾಂತರದ್ರವ್ಯಾಂತರದೇಶಕಾಲಾದಿನಿಯಮಾನಪೇಕ್ಷತ್ವಂ ಅಧಿಕೇ ಕಾರಣಂ |

(ಎಂಟನೆಯ ಶ್ಲೋಕದ ಭಾಷ್ಯ.)

<sup>11</sup> ಧ್ಯಾಯನ್ ಕೃತೇ ಯಜನ್ ಯಜ್ಞೈಃ ಸ್ತೋತಾಯಾಂ ದ್ವಾಪರೇಽರ್ಚಯನ್ |

ಯದಾಪ್ನೋತಿ ತದಾಪ್ನೋತಿ ಕಲಾ ಸಂಕೀರ್ತ್ಯ ಕೇಶವಂ || (೬. ೨. ೧೭)

<sup>12</sup> ಯಜ್ಞಾ ನಾಂ ಜಪಯಜ್ಞೋಽಸ್ಮಿ (ಗೀತಾ. ೧೦. ೨೫)



ಭಗವಂತನ ಸ್ತುತಿಯಾಗುತ್ತದೆಂದು ಶ್ರೀಮದಾಚಾರ್ಯರು ತಿಳಿಸಿ ವಿಷ್ಣುಪುರಾಣದ ಎರಡು ಶ್ಲೋಕಗಳನ್ನು<sup>13</sup> ಪ್ರಮಾಣವಾಗಿ ಉದಾಹರಿಸಿದ್ದಾರೆ.

ಭೂತಾತ್ಮ, ಇಂದ್ರಿಯಾತ್ಮ, ಪ್ರಧಾನಾತ್ಮ, ಜೀವಾತ್ಮ ಮತ್ತು ಪರಮಾತ್ಮ—ಇವೆಲ್ಲವೂ ನೀನೇ. ಸಕ್ಷತ್ರಗಳೂ ವಿಷ್ಣುವೇ, ಲೋಕಗಳೂ ವಿಷ್ಣುವೇ, ವನಗಿರಿಗಳೂ ವಿಷ್ಣುವೇ; ದಿಕ್ಕುಗಳೂ ವಿಷ್ಣುವೇ; ಹೇ ವಿಪ್ರವರ್ಯ, ಇರುವುದು, ಇಲ್ಲದಿರುವುದು—ಎಲ್ಲವೂ ಅವನೇ.

ಕೆಲವು - ನಿರ್ಮಲಕರು ಪುನರುಕ್ತಿಯ ದೋಷವನ್ನು ಸಹಸ್ರನಾಮದಲ್ಲಿ ಕಂಡುಹಿಡಿದಿರುತ್ತಾರೆ. ನಾಮಗಳ ಅರ್ಥವೈವಿಧ್ಯವನ್ನೂ ಅಳವಡಿಸಿ ಸೂಕ್ಷ್ಮವಾಗಿ ನೋಡದಿರುವುದೇ ಇದಕ್ಕೆ ಕಾರಣ. ಸಹಸ್ರನಾಮದ ಸಾಹಿತ್ಯರೂಪವು ಗೀರ್ವಾಣಭಾಷೆಗೆ ವಿಶೇಷವಾದುದು. 'ಸೂತ್ರ' ಸಾಹಿತ್ಯದಂತೆ ಇದರಲ್ಲಿ ಅರ್ಥಕ್ಕೆ ಅಥವಾ ಅನ್ವಯಕ್ಕೆ ಅವಶ್ಯಕವಾದ ಅನೇಕ ಪದಗಳು ಬಿಟ್ಟು ಹೋಗಿರುತ್ತವೆ. ಜ್ಞಾಪಕಶಕ್ತಿಗೆ ಅನುಕೂಲವಾಗುವಂತೆ ಬಹಳ ಮಿತವಾದ ಪದಗಳಿಂದ ಸಹಸ್ರನಾಮಸಾಹಿತ್ಯವು ರಚಿಸಲ್ಪಟ್ಟಿದೆ. ಕವಿಯು ತನ್ನ ಭಾವನೆಗಳನ್ನೂ ರಸಗಳನ್ನೂ ತತ್ವಗಳನ್ನೂ ಭಗವಂತನ ನಾಮಗಳ ಮೂಲಕವೇ ಬಹಳ ಮಿತವಾಗಿ ಹೇಳಬೇಕು. ಇಲ್ಲಿ ಮಾತುಗಳನ್ನು ಬೆಳೆಸಲು ಸಾಧನವಿಲ್ಲ 'ವಿಷ್ಣು' ಮೊದಲಾದ ಶಬ್ದಗಳು ಅನೇಕ ಸಲ ಬಂದರೂ, ವೃತ್ತಿಭೇದದಿಂದ ಅರ್ಥಭೇದವಾಗುವ ಕಾರಣ ಪುನರುಕ್ತಿಯ ದೋಷವಿಲ್ಲವೆಂದು ಶ್ರೀಮದಾಚಾರ್ಯರು ಹೇಳುತ್ತಾರೆ. ಸಹಸ್ರನಾಮಗಳುಳ್ಳ ಒಂದೇ ದೇವತೆ ಯಾವುದೆಂದು ಪ್ರಶ್ನಿಸಿರುವುದರಿಂದ ಅರ್ಥವು ಒಂದೇ ಆಗಿದ್ದರೂ ಪುನರುಕ್ತಿಯು ದೋಷವಿಲ್ಲ.

ವಿಷ್ಣು ಸಹಸ್ರನಾಮವು ಜನಪ್ರಿಯವಾದ ಗ್ರಂಥ. ಇದಕ್ಕೆ ಹದಿನೈದು ಭಾಷ್ಯಗಳಿವೆಯೆಂದು ದಿವಂಗತ ಶ್ರೀ ಆರ್. ಅನಂತಕೃಷ್ಣ ಶಾಸ್ತ್ರಿಗಳು ತಮ್ಮ ಸಹಸ್ರನಾಮದ ಆಂಗ್ಲಾನುವಾದದ ಮುನ್ನುಡಿಯಲ್ಲಿ ಹೇಳಿರುತ್ತಾರೆ. ಇತ್ತೀಚೆಗೆ ಇನ್ನೂ ಅನೇಕ ಭಾಷ್ಯಗಳೂ ಸಿಕ್ಕಿವೆ. ವಿಷ್ಣು ಸಹಸ್ರನಾಮದ ಶಾಂಕರ ಭಾಷ್ಯದ ಹಸ್ತ ಪ್ರತಿಗಳು ಇಡೀ ಭಾರತದಲ್ಲಿ ತಮಗೆ ಸಿಕ್ಕಿವೆಯೆಂದೂ, ಕೆಲವು ಪ್ರತಿಗಳು ಕ್ರಿ.ಶ. ಹದಿನಾಲ್ಕನೆಯ ಮತ್ತು ಹದಿನೈದನೆಯ ಶತಮಾನಗಳಿಗೆ ಸೇರಿದುವೆಂದೂ ಶ್ರೀ ಅನಂತಕೃಷ್ಣ ಶಾಸ್ತ್ರಿಗಳು ಹೇಳಿರುತ್ತಾರೆ. ಇದರಿಂದ ಶ್ರೀಮದಾಚಾರ್ಯರು ನಾಮಭಾಷ್ಯವು ದೇಶದಾದ್ಯಂತ ಎಷ್ಟು ಪ್ರಿಯವಾಗಿರುವುದೆಂದು ನಮಗೆ ತಿಳಿದುಬರುತ್ತದೆ. ಸಹಸ್ರನಾಮವು ಅದ್ವೈತ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಶ್ರೇಷ್ಠತೆಯನ್ನು ಪಡೆದಿರುವಂತೆ ದ್ವೈತ ವಿಶಿಷ್ಟಾದ್ವೈತ ಸಂಪ್ರದಾಯಗಳಲ್ಲಿಯೂ ಪ್ರಾಧಾನ್ಯವನ್ನು ಪಡೆದಿದೆ.

ಶ್ರೀ ಮದ್ರಾನಾನುಜಾಚಾರ್ಯರು ಮಾಡಿದ ಮೂರು ಪ್ರತಿಜ್ಞೆಗಳಲ್ಲಿ ಶ್ರೀ ಪರಾಶರಯುಷಿಗಳ ಹೆಸರನ್ನು ಚಿರಸ್ಮರಣೀಯವಾಗಿ ಮಾಡುವುದು ಒಂದಾಗಿತ್ತು. ಇವರು ತಮ್ಮ ಶಿಷ್ಯನಾದ ಕೂರೇಶನ ಮಗನಿಗೆ ಪರಾಶರನೆಂಬ ಹೆಸರನ್ನು ಕೊಟ್ಟು ಅವನು ಮುಂದೆ ವಿಷ್ಣು ಸಹಸ್ರನಾಮದ ಭಾಷ್ಯವನ್ನು ಬರೆಯುವಂತೆ ಪ್ರೇರಿಸಿದರು. ಇವರೇ ಪ್ರಸಿದ್ಧರಾದ ಪರಾಶರಭಟ್ಟರು. ಪರಾಶರಭಟ್ಟರ ಭಗವದ್ಗುಣದರ್ಪಣವೆಂಬ ಸಹಸ್ರನಾಮಭಾಷ್ಯವು ಶ್ರೀವೈಷ್ಣವ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಅತ್ಯಂತ ಆದರಣೀಯವಾಗಿದೆ. ಈ ಭಾಷ್ಯದ ಬಗ್ಗೆ ಶ್ರೀ ಅನಂತಕೃಷ್ಣ ಶಾಸ್ತ್ರಿಗಳು ಹೀಗೆ ಹೇಳಿರುತ್ತಾರೆ: It completely traces out all the grammatical forms of the names with their respective references.

ಸಹಸ್ರನಾಮವು ಹಿಂದೆ ಹೇಳಿದಂತೆ ಒಬ್ಬನೇ ದೇವನ ಸಾವಿರಾರು ವಿಶೇಷಣಗಳನ್ನೂ ಲಕ್ಷಣಗಳನ್ನೂ ತಿಳಿಸುತ್ತದೆ. ಯಾವ ವಿಶೇಷಣವೂ ಭಗವಂತನ ವಿಭೂತಿಯನ್ನು ಮಿತಿಗೊಳಿಸುವುದಿಲ್ಲ; ಒಂದು ವಿಶೇಷಣವು ಇನ್ನೊಂದು ವಿಶೇಷಣವನ್ನು ನಿರೋಧಿಸುವುದಿಲ್ಲ. ನಮ್ಮ ಮನಸ್ಸಿಗೆ ನಿಲುಕುವ ಸಮಸ್ತ ಭಾವನೆಗಳು ಭಗವಂತನಲ್ಲಿ ಪರ್ಯವಸಾನವನ್ನು

<sup>13</sup> ಭೂತಾತ್ಮ, ಚೇಂದ್ರಿಯಾತ್ಮ, ಚ ಪ್ರಧಾನಾತ್ಮ, ತಥಾ ಭವಾನ್ |

ಅತ್ಮಾ ಚ ಪರಮಾತ್ಮಾ ಚ ತ್ವಮೇಕಃ ಪಂಚಧಾ ಸ್ಥಿತಃ || (ಖ. ೧೮.೫೦)

ಶೋತೀಂಷಿ ವಿಷ್ಣುರ್ಭುವನಾನಿ ವಿಷ್ಣುರ್ವನಾನಿ ವಿಷ್ಣುರ್ಗಿರಯೋ ದಿಶಶ್ಚ |

ನದ್ಯಃ ಸಮುದ್ರಾಶ್ಚ ಸ ಏವ ಸರ್ವಂ ಯದಸ್ತಿ ಯನ್ನಾಸ್ತಿ ಚ ವಿಪ್ರವರ್ಯ || (೨. ೧೨. ೪೮)



ಹೊಂದುತ್ತವೆ. ಅವನು ಅಮೂರ್ತಿಯಾದರೂ ಅನೇಕಮೂರ್ತಿ, ಪರಮಾರ್ಥತಃ ಏಕನಾದರೂ ಬಹುರೂಪವುಳ್ಳವನು. ನಿರ್ಗುಣನಾದರೂ ಸುಸರ್ಣವರ್ಣವುಳ್ಳವನು, ಹೇಮಾಂಗನು, ವರಾಂಗನು; ಅಪ್ರಕೃತನಾದರೂ ಪುರುಷೋತ್ತಮನೆಂದು ವ್ಯಕ್ತಿತ್ವವನ್ನು ಪಡೆದಿರುತ್ತಾನೆ; ಅಪ್ರಮೇಯನಾದರೂ ಸ್ತವಪ್ರಿಯನು; ಶ್ರೀಶ, ಶ್ರೀನಿವಾಸ ಮೊದಲಾದ ನಾಮಗಳು ಅವನ ಶ್ರಿಯೇಪತಿತ್ವವನ್ನು ಸೂಚಿಸುತ್ತವೆ; ಸುಂದರ ರತ್ನನಾಭ ಸುಲೋಚನ ಮೊದಲಾದ ನಾಮಗಳು ಅವನು ಧ್ಯಾನಗಮ್ಯನೆಂದು ತಿಳಿಸುತ್ತವೆ. ಯೋಗ, ಯೋಗವಿದರ ನೇತ್ರ ಯೋಗಿ ಮೊದಲಾದ ನಾಮಗಳು ಅವನಿಗೂ ಯೋಗಕ್ಕೂ ಇರುವ ನಿಕಟ ಸಂಬಂಧವನ್ನು ಸೂಚಿಸುತ್ತವೆ. ಅವನೇ ಪ್ರಕೃತಿಗೂ ಜೀವರಿಗೂ ಸ್ವಾಮಿ.

ಭಗವಂತನ ಕಲ್ಯಾಣಗುಣಗಳನ್ನು ನಿರೂಪಿಸುವ ಸಹಸ್ರನಾಮವು ಒಂದು ಮಾನಸತೀರ್ಥ. ಇದರಲ್ಲಿ ಮಿಂದವರು ವಿರಜರಾಗುತ್ತಾರೆ. ಕೇವಲ ಬಾಹ್ಯಸ್ನಾನದಿಂದ ಅಂತರಾತ್ಮವು ಶುದ್ಧವಾಗುವುದಿಲ್ಲ. ನಾಮಜಪಕ್ಕೆ ಅನುರೂಪವಾಗಿ ಮಹಾಭಾರತವು ಹೇಳಿರುವ ಕೆಲವು ಶ್ಲೋಕಗಳನ್ನು ಶ್ರೀಮದಾಚಾರ್ಯರು ಹೀಗೆ ಉಲ್ಲೇಖಿಸಿರುತ್ತಾರೆ:

ಯಾವುದರಲ್ಲಿ ಸ್ನಾನಮಾಡಿ ದೇವತೆಗಳೂ ವೇದಗಳೂ ಪವಿತ್ರತೆಯನ್ನು ಮತ್ತು ಪೂರ್ಣವಾದ ಏಕತ್ವವನ್ನು ಹೊಂದುವರೂ ಅದೇ ಮಾನಸತೀರ್ಥ; ಅದರಲ್ಲಿ ಸ್ನಾನಮಾಡಿ ಮಾನವನು ಅಮೃತನಾಗುತ್ತಾನೆ. ಮಾನಸತೀರ್ಥದ ಜ್ಞಾನವೆಂಬ ಸರೋವರದಲ್ಲಿ, ರಾಗದ್ವೇಷಗಳನ್ನು ನಾಶ ಮಾಡುವ ಧ್ಯಾನಜಲದಲ್ಲಿ ಸ್ನಾನಮಾಡುವವನು ಪರಮಗತಿಯನ್ನು ಹೊಂದುತ್ತಾನೆ. ಆತ್ಮವೆಂಬ ನದಿಯು ಸಂಯಮತೋಯದಿಂದ ತುಂಬಿದೆ; ಸತ್ಯವೇ ಅದರ ಆಳ; ಶೀಲವೇ ಅದರ ದಡ; ದಯೆಯೇ ಅದರ ತರಂಗ, ಹೇ ಪಾಂಡುಪುತ್ರ, ಅದರಲ್ಲಿ ಸ್ನಾನಮಾಡು, ಅಂತರಾತ್ಮವು ಬರಿಯ ನಿರೀನಿಂದ ಶುದ್ಧವಾಗುವುದಿಲ್ಲ.<sup>14</sup>

ಎಲ್ಲ ಸ್ತೋತ್ರಪಾಠಕರು ಈ ಮಾನಸತೀರ್ಥದಲ್ಲಿ ಮಿಂದು ಪವಿತ್ರರಾಗಲಿ.

<sup>14</sup> ಯಸ್ಮಿನ್ ದೇವಾರ್ಚ ವೇದಾರ್ಚ ಪವಿತ್ರಂ ಕೃತ್ಸ್ಮಮೇಕತಾಂ |

ವ್ರಜೇತ್ತನ್ಮಾನಸಂ ತೀರ್ಥಂ ತತ್ರ ಸ್ನಾತ್ವಾಸ್ಮತೋ ಭವೇತ್ ||

ಜ್ಞಾನಹೃದೇ ಧ್ಯಾನಜಲೇ ರಾಗದ್ವೇಷಮಲಾಶಹೇ |

ಯಃ ಸ್ನಾತಿ ಮಾನಸೇ ತೀರ್ಥೇ ಸ ಯಾತಿ ಪರಮಾಂ ಗತಿಂ ||

ಅತ್ಮಾನದೀ ಸಂಯಮತೋಯಪೂರ್ಣಾ ಸತ್ಯಹೃದಾ ಶೀಲತಟಾ ದಯೋರ್ಮಿಃ |

ತತ್ರಾನಗಾಹಂ ಕುರು ಪಾಂಡುಪುತ್ರ ನ ವಾರಿಣಾ ರುದ್ಧೈತಿ ಚಾಂತರಾತ್ಮಾ ||



ಒಮ್ಮೆ ನಾನು ಹೃದಯ ವ್ಯಾಧಿಯಿಂದ ನರಳುತ್ತಿದ್ದಾಗ, ವಿಷ್ಣು ಸಹಸ್ರನಾಮವನ್ನು ಹೃದಯದ ಮೇಲಿಟ್ಟುಕೊಂಡೆ. ಇದರಿಂದಾಗಿ ಶ್ರೀಹರಿ ಹೃದಯದೊಳಗಿಳಿದು ನನ್ನ ರೋಗ ದೂರವಾಯಿತು.

—ಶ್ರೀ ಸಾಯಿಬಾಬ



# ಇಂದಿನ ಸವಾಲು.... ಅದಕ್ಕೊಂದು ಉತ್ತರ

ಡಾ|| ನಾಗೇಂದ್ರ

ಕಾರ್ಯಕರ್ತ, ವಿವೇಕಾನಂದಕೇಂದ್ರ, ಕನ್ಯಾಕುಮಾರಿ

**ಮುನ್ನುಡಿ :** ಪ್ರತಿಯೊಂದು ಜೀವಿಯೂ ಅತಿಸುನ ಏಕೈಕವಸ್ತು ಸುಖ. ಸುಖಪ್ರಾಪ್ತಿಗಾಗಿ ಎಲ್ಲರೂ ಹಾತೊರೆಯುವುದು ನಮಗೆ ಜೀವನದ ಪ್ರತಿಹಂತದಲ್ಲೂ ಕಂಡುಬರುತ್ತದೆ. ಪ್ರತಿಕ್ಷಣದಲ್ಲಿಯೂ ನಮಗೆ ತಿಳಿದೋ ತಿಳಿಯದೆಯೋ ದುಃಖನಿವಾರಣೆಗಾಗಿ ನಮ್ಮಲ್ಲಿ ಯತ್ನ ನಡೆದೇ ಇರುತ್ತದೆ. ಹೀಗೆ ದುಃಖವನ್ನು ನಿವಾರಿಸಿ, ಹೆಚ್ಚೆಚ್ಚು ಸುಖವನ್ನು ಪಡೆಯಲು ನಾವೆಲ್ಲ ನಮ್ಮ ಜೀವನವನ್ನೇ ರೂಪಿಸಿಕೊಳ್ಳುತ್ತಿರುವೆವು. ನಮ್ಮೆಲ್ಲರಿಗೂ ಚಿರಪರಿಚಿತ ವಿಷಯ ಭೋಗ, ಸುಖಪ್ರಾಪ್ತಿಯ ಸರಳಹಾದಿಯಾಗಿದೆ. ಇದಕ್ಕಾಗಿ ಭೋಗವಸ್ತುಗಳ ಸಂಗ್ರಹ ಅನಿವಾರ್ಯವಾಗುತ್ತದೆಯಷ್ಟೆ. ಅಂತೆಯೇ ನವನವೀನ ಭೋಗವಸ್ತುಗಳ ಕಲ್ಪನೆ, ಉತ್ಪಾದನೆ ಮನಕ್ಕೆ ಹಿತವಾಗುತ್ತವೆ, ಅವಶ್ಯಕವೂ ಆಗುತ್ತವೆ. ಹೀಗೆ ಮುನ್ನಡೆದಿರುವ ಇಂದಿನ ಮುಂದುವರೆದ ಸಮಾಜಗಳು ಸಂಪದ್ಭರಿತವಾಗಿ ಬೆಳೆದಿವೆ. ಈ ಸಮಾಜಗಳಲ್ಲಿ ಜನತೆಯ ಮೂಲ ಆವಶ್ಯಕತೆಗಳಾದ ಆಹಾರ, ವಸ್ತ್ರ ಮತ್ತು ವಸತಿಗಳು ಪೂರೈಸಲ್ಪಟ್ಟವೆಯಷ್ಟೇ ಅಲ್ಲದೆ ಅನೇಕಾನೇಕ ಭೋಗವಸ್ತುಗಳು ಸಾಮಾನ್ಯ ಜನತೆಗೂ ದೊರಕುವಂತಾಗಿದೆ. ಇದು ಅತ್ಯಂತ ಶ್ಲಾಘನೀಯವಾದ ಪ್ರಗತಿಯೇ ಹೌದು. ಅದರೂ ಈ ಸಮಾಜಗಳಲ್ಲಿ ಜನರೆಲ್ಲ ಅತಿಸುನ ಸುಖ ಮೂಡಿಬಂದಿಲ್ಲ. ಇಲ್ಲಿಯ ಸಮಸ್ಯೆಗಳು, ಜನರ ಹಾಹಾ ಕಾರ, ದಿನದಿನಕ್ಕೂ ಕುಗ್ಗುತ್ತಿರುವ ಜೀವನಾದರ್ಶಗಳು-ಇವನ್ನೆಲ್ಲ ಕಂಡಾಗ ಜೀವನದ ಮತ್ತೊಂದು ಮುಖ, ಅಂತರಿಕ ಸಂಕಷ್ಟದ ಮಾದ್ರಾಣಿ ಕೇಳಿಬರುತ್ತದೆ. 'ವಿಷಯಭೋಗ, ಅದಕ್ಕಾಗಿ ಭೋಗವಸ್ತುಗಳ ಸಂಗ್ರಹ, ಉತ್ಪಾದನೆ'-ಇದು ನಮಗೆ ಸುಖಪ್ರಾಪ್ತಿಗೆ ಪರಿಚಿತವಾದ ಹಾದಿಯಾದರೂ, ನಿಜಮಾರ್ಗವಲ್ಲವೇನೋ ಎಂಬ ಸಂಶಯ ಮನದಲ್ಲಿ ಉದ್ಭವ ವಾಗುತ್ತದೆ. ಹಾಗಾದರೆ ಸುಖಪ್ರಾಪ್ತಿಯ ನಿಜಮಾರ್ಗವಾವುದು, ಸುಖಪ್ರಾಪ್ತಿಯ ರಹಸ್ಯವೇನು, ಸುಖವೆಂದರೇನು- ಎಂಬ ಪ್ರಶ್ನೆಗಳು ಯಾರಿಗೇ ಆದರೂ ಮೇಲೇಳುತ್ತವೆ. ಈ ಪ್ರಶ್ನೆಗಳ ಹಿಂದಿರುವ ಜೀವನಮೌಲ್ಯದ ಪ್ರಾಮುಖ್ಯತೆ ಅರ್ಥವಾದೆಂದು ಇವೇ ಜೀವನದ ಅತಿಮಹತ್ವದ ಸಮಸ್ಯೆಗಳೆಂಬ ತೀವ್ರ ಅಸಕ್ತಿ ಬೆಳೆಯುತ್ತದೆ; ಸುಖಾನ್ವೇಷಣೆಯೆ ಜ್ವಾಲೆ ಹಬ್ಬುತ್ತದೆ; ಸುಖದ ವಿಮರ್ಶೆ, ಸುಖಕ್ಷಣಗಳಲ್ಲಿ ಸುಖಸ್ವರೂಪದ ಪರೀಕ್ಷೆ ಆರಂಭವಾಗುತ್ತದೆ; ಜೀವನದಲ್ಲಿ ನೂತನ ಅಧ್ಯಯನವೊಂದು ಆರಂಭವಾಗುತ್ತದೆ.

**ಸುಖದ ವಿಮರ್ಶೆ :** ಬಾಹ್ಯವಸ್ತುಗಳಿಂದ ನಮಗೆ ಸುಖ ಸಿಗುತ್ತಿರುವುದು ನಿರ್ವಿವಾದ, ಅನುಭವಪೂರ್ಣ ವಿಷಯ. ಆದರೆ ಸಿಗುತ್ತಿರುವ ಸುಖ ಬಾಹ್ಯವಸ್ತುಗಳಲ್ಲಿದೆಯೇ ಎಂದು ಪರೀಕ್ಷಿಸೋಣ, ಸುಖ ಬಾಹ್ಯವಸ್ತುಗಳಲ್ಲಿಯೇ ಇದ್ದರೆ ವಸ್ತುಗಳ ಹೆಚ್ಚೆಚ್ಚು ಭೋಗ ಹೆಚ್ಚೆಚ್ಚು ಸುಖವನ್ನು ತಂದೀಯಬೇಕು. ಆದರೆ ವಸ್ತುಸ್ಥಿತಿ ಬೇರೆಯೇ ಇದ್ದು ಪುನಃ ಪುನಃ ಬಳಸುವಲ್ಲಿ ಅತ್ಯಂತ ಪ್ರೀತಿಯ, ಸುಖನೀಡುತ್ತಿರುವ ವಸ್ತುವೂ ಬೇಡವಾಗಿ ದುಃಖದಾಯಕವಾಗುತ್ತದೆ. ಇದು ನಮಗೆಲ್ಲ ದಿನದಿನವೂ ಕಂಡುಬರುತ್ತಿರುವ ನಗ್ನಸತ್ಯ. ಎಂದರೆ ಸುಖವು ವಸ್ತುಗಳಲ್ಲಿಲ್ಲ ಎಂಬುದು ಸ್ಪಷ್ಟ ವಾಯಿತು. ಹಾಗಾದಲ್ಲಿ ಸುಖದ ಸ್ವರೂಪವೇನು ಮತ್ತು ವಸ್ತುಗಳಿಂದ ಕ್ಷಣಕಾಲವೇ ಆಗಲಿ ದೊರಕುತ್ತಿರುವ ಸುಖದ ರಹಸ್ಯವೇನು ಎಂಬ ಪ್ರಶ್ನೆಗಳು ಉದ್ಭವವಾಗುವುವು. ಆಗ ಸುಖಕ್ಷಣಗಳಲ್ಲಿನ ಅನುಭವವನ್ನು ನಾವು ಪರೀಕ್ಷಿಸಿಕೊಳ್ಳ ಬೇಕು; ಮನದ ಸ್ಥಿತಿಯತ್ತ ದೃಷ್ಟಿಹರಿಸಬೇಕು. ಆ ಸುಖಕ್ಷಣಗಳಲ್ಲಿ ಬಹಿರ್ಮುಖದ ಚಾಂಚಲ್ಯತೆ ಕಳೆದು, ದುಃಖ, ಸಂಭ್ರಮಗಳೆಲ್ಲ ಬದಿಗೆ ಸರಿದು, ಅಂತರ್ಮುಖತೆ ಬೆಳೆದು ಮನ ಕ್ಷಣಕಾಲ ಸುಮ್ಮನಾಗುತ್ತದೆ. ಈ ಮನೋಮೌನದ ಸ್ಥಿತಿಯನ್ನು ನಾವು ಸೂಕ್ಷ್ಮವಾಗಿ ಪರೀಕ್ಷಿಸಿದರೆ ಮಾತ್ರ ಗುರುತಿಸಬಹುದು, ಅದರ ಅನುಭವ-ಮಹಾನಾನಂದ



ಸಂಸ್ಕರಣ-ಅತ್ಯಲ್ಪ ಕಾಲ ಉಂಟಾಗುವುದೇ ಅದನ್ನು ನಾವು ಗುರುತಿಸದಿರಲು ಕಾರಣ. ಹೀಗೆ ಪ್ರಾಯೋಗಿಕವಾಗಿ ಅನೇಕಬಾರಿ ನಮ್ಮ ಸುಖಾಸ್ಥಾದನ ಕ್ಷಣಗಳನ್ನು ಪರೀಕ್ಷಿಸುತ್ತ ನಡೆದಂತೆ 'ಸುಮ್ಮನಾದ ಮನದ ಸ್ಥಿತಿಯೇ ಸುಖಸ್ಥಾನ' ಎಂಬ ಪ್ರಖರ ಸತ್ಯ ನಮ್ಮ ಅನುಭವಕ್ಕೆ ಬರುತ್ತದೆ. ಅಂತಃಪರೀಕ್ಷೆ ಅಥವಾ ಅಂತರ್ಮುಖತ್ವ ಸುಖಸ್ಥಾನದತ್ತ, ಮಹಾಮೌನದತ್ತ ನಮ್ಮನ್ನು ಕೊಂಡೊಯ್ಯ ಸಾಧನ ಎಂಬ ಅಂಶವೂ ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಈ ಸುಖಸ್ವರೂಪದ ಪ್ರಖರಸತ್ಯ ಹಾಗೂ ಅದರತ್ತ ಕೊಂಡೊಯ್ಯ ಅಂತರ್ಮುಖತ್ವದ ಸಾಧನೆಯೇ ನಮ್ಮ ವೇದೋಪನಿಷತ್ತುಗಳಲ್ಲಿ ನಿವೇದಿಸಲ್ಪಟ್ಟಿರುವ ಮೂಲತತ್ವಗಳಾಗಿವೆ.

ತೈತ್ತಿರೀಯ ಉಪನಿಷತ್ತು 'ಆನಂದವಲ್ಲಿ'ಯಲ್ಲಿ ಕಾಮನಾರಾಹಿತ್ಯ ಅಥವಾ ಮಹಾಮೌನದ ಸ್ಥಿತಿಯ ಆನಂದತೆಯ ಭವ್ಯತೆಯನ್ನು ಹೀಗೆ ವಿವರಿಸುತ್ತದೆ: "ಇದೀಗ ಆನಂದಮೀಮಾಂಸೆ. ನವಯುವಕನೂ, ಆಶೆಯುಳ್ಳವನೂ, ದೃಢಮನಸ್ಸಿನೂ, ಶಕ್ತಿವಂತನೂ ಆದವನಲ್ಲಿ ಈ ಇಡೀ ಭೂಮಂಡಲದ ಐಶ್ವರ್ಯಾಧಿಪತ್ಯಗಳೂ ಇದ್ದಲ್ಲಿ ಇವನಿಗೆ ದೊರೆಯುವ ಆನಂದ ಒಂದು ಮಾನುಷಾನಂದ. ಇದರ ನೂರ್ಮೂಡಿ ಆನಂದ ಮನುಷ್ಯಗಂಧರ್ವರಿಗೆ." ಮುಂದೆ ದೇವಗಂಧರ್ವರ ಆನಂದ, ಪಿತೃಲೋಕದ ಆನಂದ, ಮೂರು ಹಂತಗಳ ದೇವತೆಗಳು, ಇಂದ್ರ, ಬೃಹಸ್ಪತಿ, ಪ್ರಜಾಪತಿ, ಬ್ರಹ್ಮ-ಇವರ ಆನಂದಗಳು ಹಿಂದಿನವರ ಆನಂದಕ್ಕಿಂತ ನೂರ್ಮೂಡಿ ಎಂದು ಹೇಳಿ, ಪ್ರತಿಹಂತದಲ್ಲೂ ಈ ಆನಂದ ಅಕಾಮನಾದ ಶ್ರೋತ್ರಿಯನಿಗೆ ಎನ್ನುತ್ತದೆ ಶ್ರುತಿ; 'ಅಕಾಮನೆಯೇ ಆನಂದದ ಸ್ವರೂಪ' ಎಂಬುದನ್ನು ಒತ್ತಿಹೇಳುತ್ತದೆ.

ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಸ್ಥಿತಪ್ರಜ್ಞನ ಲಕ್ಷಣಗಳನ್ನು ವಿವರಿಸುತ್ತ "ಮನದ ಕಾಮನೆಗಳೆಲ್ಲ ಜ್ವಲಿಸಿ ಸ್ವಾಂತತ್ವಸ್ಥಿಯ ಆನಂದದಲ್ಲಿರುವವನೇ ಸ್ಥಿತಪ್ರಜ್ಞನು" ಎಂದು ಸುಖ ಮತ್ತು ಮಹಾಮೌನದ ಅಭಿನ್ನತ್ವವನ್ನು ಸೂಚಿಸಿದೆ. ಧ್ಯಾನಯೋಗದಲ್ಲಿ 'ಮನದ ಪ್ರಶಾಂತಿಯೇ ಯೋಗಿಗಳ ಉತ್ತಮ ಸುಖ' ಎಂದು ಹೇಳಲಾಗಿದೆ. ಈ ಆನಂದದ ಸ್ಥಿತಿಯೇ ವಿಷ್ಣುವಿನ ಪರಮಪದ- 'ಯನ್ನನೋ ವಿಲಯಂ ಯಾಂತಿ ತದ್ವಿಷ್ಣೋಃ ಪರಮಪದಂ' ಈ ಸ್ಥಿತಿ ಮುಟ್ಟಿದವನಿಗೆ ಸರ್ವಸಂಶಯಗಳ ನಾಶ, ಎನ್ನುತ್ತದೆ ಮುಂಡಕೋಪನಿಷತ್ತು: 'ಭಿದ್ಯತೇ ಹೃದಯಗ್ರಂಥಿಃ ಭಿದ್ಯತೇ ಸರ್ವಸಂಶಯಾಃ | ದೀಯಂತೇ ಚಾಸ್ಯ ಕರ್ಮಾಣಿ ತಸ್ಮಿನ್ನಾದೃಷ್ಟೇ ಪರಾನರೇ ||' "ಹೃದಯಗ್ರಂಥಿ ಭೇದಿಸಲ್ಪಡುತ್ತದೆ, ಎಲ್ಲ ಸಂಶಯಗಳೂ ನಾಶವಾಗುತ್ತದೆ, ಎಲ್ಲ ಕರ್ಮಗಳೂ ನಶಿಸುತ್ತವೆ". ಈ ರೀತಿ ಸುಖಸ್ವರೂಪ ಮನೋಮೌನದ ಅಕಾಮನಾಸ್ಥಿತಿ ಎಂದು ಶ್ರುತಿ, ಸ್ಮೃತಿಗಳು ಸಾರುತ್ತಿವೆ. ಇನ್ನು ನಾವೆಲ್ಲ ಬಾಹ್ಯ ವಿಷಯಭೋಗಗಳಲ್ಲಿ ಕಾಣುವ ಸುಖ ಈ ಆತ್ಮಸುಖವೇ ಎನ್ನುತ್ತದೆ, ಬೃಹದಾರಣ್ಯಕದ ವಾಕ್ಯಗಳು: "ಪತಿಯು ಪ್ರಿಯವಾಗಿರುವುದು ಪತಿಗಾಗಿ ಅಲ್ಲ ಸ್ವಂತಕ್ಕಾಗಿ" ಎಂದು ಆರಂಭಿಸಿ ಎಲ್ಲ ವಸ್ತುಗಳ ಬಯಕೆಯೂ, ಪ್ರೀತಿಯೂ, ಸ್ವಂತಕ್ಕಾಗಿ, ತಮ್ಮ ಸುಖ ಸ್ವರೂಪವನ್ನು ಸೇರುವುದಕ್ಕಾಗಿ ಎನ್ನುತ್ತದೆ.

ಸಾಧನೆ : ಈ ಮಹಾಮೌನದ ಸ್ಥಿತಿಯ ಪ್ರಾಪ್ತಿಗಾಗಿ ನಾವು ಮುನ್ನಡೆಸ ಮಾರ್ಗವೇ ಸಾಧನಾಮಾರ್ಗ. ಸದಾಕಾಲವೂ ಯೋಚಿಸುತ್ತಲೇ ಇರುವ ನಾವು ಯೋಚನಾ ತರಂಗಗಳಿಂದ ಮುಕ್ತರಾಗುವಿಕೆಯೇ ಸಾಧನೆಯ ಪ್ರಮುಖಾಂಶ. ಅಭ್ಯಾಸ, ವಿಚಾರಗಳಿಂದ ಕಾರ್ಯಗಳಲ್ಲಿರುವಾಗಲೂ, ಬಹಿರ್ಮುಖತೆಯಿರುವಾಗಲೂ ಮಹಾ ಮೌನದತ್ತ ಸರಿಯುವ ಉಪಾಯವನ್ನು 'ಅನುಸಂಧಾನ'ವೆಂದೂ ಬಾಹ್ಯೇಂದ್ರಿಯಗಳಿಂದ ದೂರವಾಗಿ ಒಂದೆಡೆ ಕುಳಿತು ಅಂತರ್ಮುಖತ್ವದ ದ್ವಾರಾ ಮೌನಪ್ರಾಪ್ತಿಯತ್ತ ಹೋಗುವುದಕ್ಕೆ 'ಧ್ಯಾನ'ವೆಂದೂ ಕರೆದಿದ್ದಾರೆ. ಈಗ ಧ್ಯಾನದ ವೈಶಿಷ್ಟ್ಯತೆಯನ್ನು ಪರಿಶೀಲಿಸೋಣ.

ಏಕಾಗ್ರತೆ ಹಾಗೂ ಧ್ಯಾನ : ಇಂದಿನ ವಿಚಾರಪರರಾದ ನಮಗೆಲ್ಲ ಏಕಾಗ್ರತೆ ಚಿರಪರಿಚಿತವೇ. ಈ ಏಕಾಗ್ರತೆ ಹೆಚ್ಚಾದಷ್ಟು ನಮ್ಮ ಕೆಲಸಕಾರ್ಯಗಳು ಹೆಚ್ಚೆಚ್ಚು ಫಲಕಾರಿಯಾಗುವುದು ನಮ್ಮೆಲ್ಲರ ಅನುಭವದಲ್ಲಿದೆ. ಈ ಏಕಾಗ್ರತೆ ಎಂದರೇನು ಎಂಬುದನ್ನು ಕೊಂಚ ವಿವರಿಸುವ. ಮನದಲ್ಲಿ ಅಸಂಬಂಧ ವೃತ್ತಿಗಳು ನಶಿಸಿ ಒಂದೇ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಯೋಚನಾತರಂಗಗಳು ಇದ್ದಲ್ಲಿ ಅದನ್ನು ಏಕಾಗ್ರತೆ ಎನ್ನುತ್ತಿದ್ದೇವೆ. ಆ ಒಂದು ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಯೋಚನಾಲಹರಿಗಳು ಒಂದು ಕಾಡುತ್ತಿದ್ದಲ್ಲಿ ನಮ್ಮ ಏಕಾಗ್ರತೆ ತಿಥಿಲವಾಗಿದೆ, ಮನಸ್ಸು ಚಂಚಲ



ವಾಗಿದೆ ಎನ್ನುತ್ತೇನೆ. ಒಂದು ಕಥೆ ಪುಸ್ತಕ ಓದುವಾಗ ಅಥವಾ ಒಂದು ವಿಷಯದ ಬಗ್ಗೆ ಯೋಚಿಸುವಾಗ ಈ ಏಕಾಗ್ರತೆ ಹಾಗೂ ಚಾಂಚಲ್ಯತೆಗಳ ಪೂರ್ಣಪರಿಚಯ ನಮಗೆಲ್ಲ ಇರುವುದು. ಈ ರೀತಿ ಅನೇಕ ವಿಷಯಗಳಲ್ಲಿ ಹರಿದಾಡುತ್ತಿರುವ ಮನಸ್ಸು ಏಕ ವಿಷಯಾಭಿಮುಖವಾದಾಗ ಕಾರ್ಯಗಳಲ್ಲಿ ನಮ್ಮ ಕೌಶಲ ಹೆಚ್ಚುವುದು ನಮಗೆ ಸುಪರಿಚಿತ ; ದುಃಖ ಕಡಿಮೆಯಾಗುವುದೂ ವ್ಯಕ್ತವಾಗುವುದು. ಇನ್ನೂ ಮುಂದುವರೆದು ಏಕವಿಷಯದ ಬದಲು ಏಕವೃತ್ತಿಯಲ್ಲಿಯೇ ಮನಸ್ಸು ನಿಲ್ಲಿಸುವಂತಾದಲ್ಲಿ ದುಃಖ ಮತ್ತೂ ನಶಿಸಿ ಸುಖವೃದ್ಧಿಸೀತು. ಕೌಶಲ ಬೆಳೆದೀತು. ಇದೇ ಏಕಾಗ್ರತಾಭೇದ, ಧ್ಯಾನದ ಮುಖ್ಯಾಂಶ. ಏಕಾಗ್ರತೆಯಲ್ಲಿಯಾದರೋ ಒಂದೇ ವಿಷಯದ ಬಗ್ಗೆ ಅನೇಕ ಯೋಚನೆಗಳು ಸತತವಾಗಿ ಜೋಡಿಸಲ್ಪಡುವುದರ ಜೊತೆಗೆ, ಅದಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ವೃತ್ತಿಗಳು, ಮೇಲೇಳಲು ಪ್ರಚೋದನೆ ಇರುವುದು. ಹೀಗೆ ಒಂದೇ ವಿಷಯದ ಚೌಕಟ್ಟಿನಲ್ಲಿ ವಿಚಾರಧಾರೆಯನ್ನು ಮುಂದುವರೆಸುವ ವಿಶೇಷ ಬಹಿರ್ಮುಖತೆ ಏಕಾಗ್ರತೆಯಲ್ಲಿದೆ. ಈ ಬಹಿರ್ಮುಖತೆಯನ್ನು ಬಿಟ್ಟು ಮನಸ್ಸು ಅಂತರ್ಮುಖತ್ವವನ್ನು ತಾಳಿ ಮೌನದತ್ತ ಸಾಗುವ ದಿನಿಯಲ್ಲಿ ಏಕವೃತ್ತಿಯಲ್ಲಿ ನೆಲೆನಿಲ್ಲುವುದೇ ಏಕಾಗ್ರತೆಯನ್ನು ಭೇದಿಸುವುದರ ಅರ್ಥ. ಈ ಧ್ಯಾನದ ಮುಖ್ಯಾಂಶದೊಡನೆ, ಮನಸ್ಸು ಸ್ವಾಭಾವಿಕವಾಗಿ, ಅನಾಯಾಸವಾಗಿ, ಈ ಏಕವೃತ್ತಿಯಲ್ಲಿ ನಿಲ್ಲಿವುದೇ ಅದರ ವೈಶಿಷ್ಟ್ಯತೆ.

ಏಕಾಗ್ರತೆಯ ಮುಂದಿನ ಹಂತವಾದ ಏಕವೃತ್ತಿತ್ವದಲ್ಲಿಯೂ ಅನೇಕ ಹಂತಗಳಿರುವುದು ನಮಗೆ ಸ್ಪಷ್ಟವಾಗಿ ಪರಿಚ್ಛೇದಿಸಿದಾಗ ಮಾತ್ರ ವೇದ್ಯವಾಗುವುದು. ಸಾಧಾರಣವಾಗಿ ನಾವು ಆರಿಸಿದ ವೃತ್ತಿಗೆ ಅನುಗುಣವಾಗಿ ಅದರೊಡನೆ ಒಂದು ಭಾವನೆ ಸೇರಿರುತ್ತದೆ. ಉದಾಹರಣೆಗೆ ನಾವು ರೌದ್ರಮೂರ್ತಿಯೊಂದರ ಭಯಾನಕ ಚಿತ್ರಣದ ವೃತ್ತಿಯನ್ನು ನಮ್ಮ ಏಕವೃತ್ತಿಯ ವಸ್ತುವಾಗಿ ಮಾಡಿಕೊಂಡಿದ್ದರೆ, ಏಕವೃತ್ತಿತ್ವದೊಡನೆ ಭಯದ ಭಾವನೆ ಅವ್ಯಕ್ತವಾಗಿ ಅಡಕವಾಗಿರುತ್ತದೆ. ಅಂತೆಯೇ ಶಾಂತಿ, ತೃಪ್ತಿಗಳ ಸುಮಧುರ ಮೂರ್ತಿಧ್ಯಾನ ಶಾಂತಿಯ ಭಾವನೆಯನ್ನೇ ಒಳಗೊಂಡಿರುತ್ತದೆ; ಅದೂ ಇಲ್ಲದೆ (ಉದಾಸೀನ ಭಾವದ) ಏಕವೃತ್ತಿಯೂ ಧ್ಯಾನವಸ್ತುವಾಗಬಹುದು. ಈ ರೀತಿ ಪತಿವೃತ್ತಿಯ ಪುನಸ್ಕರಣೆಯ ಕಾಲದಲ್ಲಿಯೂ ಆ ವೃತ್ತಿಯ ಹಿಂಬದಿಯಲ್ಲಿನ ಭಾವವೂ ಕೂಡಿಬರುತ್ತದೆ. ಇದೇ ಏಕವೃತ್ತಿತ್ವದಲ್ಲಿಯೂ ಹಂತಗಳನ್ನು ಗುರುತಿಸಲು ಸಾಧ್ಯವಾಗುವುದು. ಈ ಏಕವೃತ್ತಿತ್ವದೊಡನೆ ಬೆರೆತಿರುವ ಭಾವನೆಯು ನಮ್ಮನ್ನು ಪುನಃ ನಾನಾತ್ವದ ಕಡೆಗೆ ಎಳೆಯುವ ರೀತಿಯಲ್ಲಿಲ್ಲದೆ ಏಕತ್ವದಡೆಗೇ ಕೊಂಡೊಯ್ಯುವಂತಿರಬೇಕು, ಮೌನದತ್ತ ಸಾಗಿಸುವಂತಿರಬೇಕು. ವೈಶಾಲ್ಯತೆಯ, ಪೂರ್ಣತೆಯ, ಸಂತೃಪ್ತಿಯ, ಶಾಂತತೆಯ, ಭಾವಗಳು ಏಕವೃತ್ತಿತ್ವದಲ್ಲಿದ್ದಲ್ಲಿ ಧ್ಯಾನ ಅನಾಯಾಸವಾಗಿ ಸುಖಪ್ರದವಾಗುವುದು. ಇದರಿಂದಲೇ ಧ್ಯಾನವಸ್ತುವು ಕಾಮನಾಪ್ರಚೋದಕವಾದ ವಸ್ತುಗಳಾಗಿ ಬಾರದು, ದಿವ್ಯವಾದ, ಶ್ರೇಷ್ಠವಾದ ದೇವತಾರೂಪವಾಗಬೇಕು ಎಂಬುದರ ರಹಸ್ಯ. ಈ ಏಕವೃತ್ತಿತ್ವದ ಪರಿಪಕ್ವ ಸ್ಥಿತಿಯೇ ಮೌನದಸ್ಥಿತಿ, ಶಾಶ್ವತ ಶಾಂತಿಯಧಾನು, ಸುಖದ ಪರಮಸ್ಥಾನ.

**ವಿಭಿನ್ನ ಮಾರ್ಗಗಳು:** ವೃತ್ತಿಗಳಲ್ಲಿ ಮತ್ತು ಭಾವನೆಗಳಲ್ಲಿ ವಿಭಿನ್ನತ್ವ ಇರುವುದರಿಂದ ಧ್ಯಾನದಲ್ಲಿಯೂ ಭಿನ್ನ ಭಿನ್ನಕ್ರಮಗಳು, ವೈವಿಧ್ಯಗಳು ಇರುವುದು ಸ್ವಾಭಾವಿಕವೇ ಆಗಿದೆ. ಪ್ರತಿಯೊಬ್ಬರೂ ತಮ್ಮ ಮನೋಸ್ಥಿತಿಗೆ ಅನುಗುಣವಾಗಿ ಬೇರೆ ಬೇರೆಯ ಕ್ರಮಗಳನ್ನು ಆರಿಸಿಕೊಳ್ಳಬಹುದು. ಈ ಭಿನ್ನತೆಯು ಸಾಧನಾಮಾರ್ಗದಲ್ಲಿ ಶೀಘ್ರವಾಗಿ ಮುಂದುವರೆಯಲು ತಮ್ಮಲ್ಲಿರುವ ಸ್ವಾಭಾವಿಕ ಗುಣಗಳನ್ನು ಉಪಯೋಗಿಸಿಕೊಳ್ಳಲು ಸ್ವಾತಂತ್ರ್ಯವನ್ನಿತ್ತಿರುವುದು. ಆದರೆ ಎಲ್ಲ ಮಾರ್ಗಗಳೂ ಕಡೆಗೆ ಒಂದೇ ಸ್ಥಿತಿಗೆ ಕರೆದೊಯ್ಯುವುವು. ಇನ್ನು ನಮ್ಮೆಲ್ಲರಲ್ಲೂ ಪ್ರೀತಿ, ಕರುಣೆ, ಶಾಂತಿ, ತೃಪ್ತಿ, ತ್ಯಾಗ ಮುಂತಾದ ಭಾವನೆಗಳ ಪರಿಚಯ ಇರುವುದರಿಂದಲೂ ನಾವೆಲ್ಲರೂ ಕಿಂಚಿತ್ತಾದರೂ ಏಕಾಗ್ರತೆಯನ್ನು ಪಡೆದೇ ಇರುವುದರಿಂದಲೂ ಧ್ಯಾನಮಾರ್ಗದಲ್ಲಿ ಹೋಗಲು ಹೊಸದೊಂದು ಅರ್ಹತೆ ಬೇಕಾಗದು. ಧ್ಯಾನದಿಂದ ನಾವೆಲ್ಲ ಇಚ್ಛಿಸುವ ಏಕಾಗ್ರತೆಯ ರಕ್ತಿ ಬೆಳೆಯುವುದಷ್ಟೇ ಅಲ್ಲದೆ ಅದಕ್ಕೂ ಹೆಚ್ಚಾಗಿ ನಮ್ಮ ಜೀವನದ್ದಕ್ಕೂ ಅತಿಸುತ್ತಾ, ಹಾತೊರೆಯುತ್ತಾ ಇಡೀ ಜೀವನವನ್ನೇ ಅದಕ್ಕಾಗಿ ರೂಪಾಂತರಗೊಳಿಸುತ್ತಾ ಇರುವ ಸುಖಪ್ರಾಪ್ತಿಯಾಗುತ್ತದೆ. ಇದರಿಂದಾಗಿ ಧ್ಯಾನದ ಬಾಗಿಲು ಕೇವಲ ಆರಿಸಿದ ವೃತ್ತಿಗಳಿಗಷ್ಟೇ ಅಲ್ಲ, ಎಲ್ಲರಿಗೂ ತೆರೆದಿದೆ ಎಂಬ ಅಂಶ ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ.

ಭಿನ್ನ ಭಿನ್ನ ಧ್ಯಾನಕ್ರಮಗಳಲ್ಲಿ ಒಂದಾದ ಸಾಲಂಬಧ್ಯಾನದಲ್ಲಿ, ಏಕವೃತ್ತಿಯ ಧ್ಯಾನವಸ್ತುವಾಗಿ ಒಂದು ಪ್ರಿಯವಾದ ಮೂರ್ತಿಯ (ದೇವತಾ ವಿಗ್ರಹವಾಗಬಹುದು) ರೂಪವನ್ನು ಇಟ್ಟುಕೊಂಡಲ್ಲಿ ಅದು ರೂಪಧ್ಯಾನವಾದೀತು.



ಇದರಬದಲು ಮಂತ್ರವೊಂದನ್ನು ಆರಿಸಿಕೊಂಡಲ್ಲಿ ಅದು ಶಬ್ದಧ್ಯಾನ ಆದೀತು. ನಾವಿಗೆ ಎರಡನೆಯ ವಿಧಾನವನ್ನಷ್ಟೆ ತೆಗೆದುಕೊಂಡು ಧ್ಯಾನಕ್ರಮವನ್ನು ಪರಿಶೀಲಿಸೋಣ.

**‘ಜಪ’ ಸಾಧನೆಯಲ್ಲಿ :** ನಮಗೆ ಪ್ರೀತಿಯುಕ್ತವಾದ, ಮನಃಪುನ ಅಥವಾ ಗುರು ಹಿರಿಯರಿಂದ ಉಪದೇಶಿಸಲ್ಪಟ್ಟ ಮಂತ್ರ ಒಂದನ್ನು ಪುನಃ ಪುನಃ ಉಚ್ಚಾರಮಾಡುವುದಕ್ಕೆ ‘ಮಂತ್ರಜಪ’ ಎನ್ನುತ್ತಾರೆ. ಮೊದಮೊದಲು ಜಪದಲ್ಲಿ ಬಾಹ್ಯಶಬ್ದವೂ ಇರುತ್ತದೆ. ಏಕಾಗ್ರತೆ ಬೆಳೆದಂತೆಲ್ಲ ಜಪ ಮಾನಸಿಕವಾಗುವುದು. ಈ ಜಪಕಾಲದಲ್ಲಿ ಮನ ಅತ್ತಿತ್ತ ಅಲೆಯುತ್ತಿರುವುದನ್ನು ಸ್ಥಿರಿಸಲು ಮತ್ತೆ ಮತ್ತೆ ಮನವು ಜಪದಲ್ಲೇ ತಲ್ಲೀನವಾಗುವಂತೆ ಸ್ಥಿರೀಕರಿಸುವುದೇ ಜಪಧ್ಯಾನದ ಸಾಧನೆ. ಮಂತ್ರದೊಡನೆ ಸೇರಿರುವ ಪ್ರಿಯಭಾವನೆ, ಆಸಕ್ತಿಗಳಿಂದಾಗಿ ಮಂತ್ರದ ಪುನರುಚ್ಚಾರ ಸ್ವಾಭಾವಿಕವಾಗಿ, ಸುಖಪ್ರದವಾಗಿ ಮುಂದುವರೆಯುವುದು. ಈ ಭಾವನೆ ಬಹಳಷ್ಟು ಬಾರಿ ಅರ್ಥಾನುಸಂಧಾನದಿಂದಲೂ ಬೆಳೆದುಬರಬಹುದು. ಯೋಗಸೂತ್ರದಲ್ಲಿ ಪತಂಜಲಿ ನಿರೂಪಿಸಿರುವಂತೆ ‘ತಜ್ಜಪಃ ತದರ್ಥಭಾವನಂ’ (ಅರ್ಥಭಾವನೆಯೇ ಜಪ), ಜಪದಲ್ಲಿ ಅರ್ಥಾನುಸಂಧಾನವಿರಬೇಕು. ಹೀಗೆ ಮಂತ್ರವನ್ನು, ಪುನಃ ಪುನಃ ಮನದಲ್ಲಿ ಉಚ್ಚರಿಸುತ್ತಿರುವಂತೆಯೇ ಮನವು ಚಾಂಚಲ್ಯತೆಯಿಂದಾಗಿ ಮತ್ತಾವುದೋ ಭಾವನಾಪ್ರಸಂಚದಲ್ಲಿ ವಿಹರಿಸಲಾರಂಭಿಸುವುದು. ಮರುಕ್ಷಣದಲ್ಲಿ (ಅಥವಾ ಕೆಲವೇ ನಿಮಿಷಗಳಲ್ಲಿ!) ಮನಸ್ಸು ತಾನೇ ತಾನಾಗಿ ಮಂತ್ರದ ಅರ್ಥಾನುಸಂಧಾನಕ್ಕೆ ಹಿಂದಿರುಗಿ ಬರುವುದು. ಏಕಾಗ್ರತೆ ಬೆಳೆದಂತೆಲ್ಲ ಈ ಚಾಂಚಲ್ಯ ಕಡಿಮೆಯಾಗುವುದು. ಅರ್ಥಾನುಸಂಧಾನದ ಭಿನ್ನ ಭಿನ್ನವೃತ್ತಿಗಳೂ ಭಾವನಾವಿಶೇಷವಾಗಿ ಮಾರ್ಪಡುವುವು. ಮಂತ್ರೋಚ್ಚಾರದ ಏಕಭಾವ ಸ್ಥಿರವಾಗುವುದು, ಮನವು ಬೇರೆಡೆ ಹೋದಾಗಲೆಲ್ಲ ಅದನ್ನು ತಡೆಯದೆ ಭಾವನೆಯ ನೈಸರ್ಗಿಕತೆಯಿಂದಲೇ ಅದು ಹಿಂದಿರುಗುವಂತೆ ಮಾಡುವುದೇ ಮನವನ್ನು ಏಕಭಾವಸ್ಥಿತಿಗೆ ತರುವ ಉಪಾಯ ಗೀತೆಯಲ್ಲಿ ಈ ಅಂಶವನ್ನು ವಿವರಿಸುತ್ತಾ. ‘ಶನ್ಯಃ ಶನ್ಯಃ ಉಪರಮೇತ್’ (ಪುನಃ ಪುನಃ ಮನವನ್ನು ಸಾಂತ್ವನಗೊಳಿಸಬೇಕು) ಎಂದು ‘ಉಪರಮೆ’ ಯನ್ನು ಅಂದರೆ ಶಾಂತಗೊಳಿಸುವಿಕೆಯನ್ನು ಒತ್ತಿ ಹೇಳಿದೆ. ಅದರ ನಾವೆಲ್ಲ ಸಾಧಾರಣವಾಗಿ ಮಾಡುವುದು ಇದಕ್ಕೆ ವ್ಯತಿರಿಕ್ತವಾಗಿ ಬಲಾತ್ಕಾರವಾಗಿ ಮನಸ್ಸಿನ ಇತರ ವೃತ್ತಿಗಳನ್ನು ಹೊಡೆದೊಡಿಸುವ ಯತ್ನ. ಇದರಿಂದ ಮನದಲ್ಲಿ ಯೋಚನೆಗಳು ಅದುಮಿಹಿಡಿದಂತಾಗಿ, ತಲೆಲೂಲೆ, ಆಯಾಸಗಳು ತೋರುವುದಷ್ಟೇ ಅಲ್ಲದೆ ದ್ವೇಷಕ್ಕೆ ಪುಟಕೊಟ್ಟಂತಾಗಿ ಚಾಂಚಲ್ಯ ಮತ್ತಷ್ಟು ಹೆಚ್ಚುವುದು; ಬೇರೆ ಬೇರೆಯ ವೃತ್ತಿಗಳು ಹೆಚ್ಚಿ ಧ್ಯಾನ ದುರ್ಭರವಾಗುವುದು; ಮುಂದುವರಿಸುವ ಇಚ್ಛೆಯೂ ಕಡಿಮೆಯಾಗಿ ನಿಂತೇ ಹೋಗುವುದು. ಈ ಮುಖ್ಯ ಸಮಸ್ಯೆಯನ್ನು ಬಗೆಹರಿಸಲು ಮಾರ್ಗ ಮನ ದಲ್ಲೇಳುವ ಚಂಚಲತೆ ಸ್ವಾಭಾವಿಕ ಎಂದು ನೆನೆದು ಅವುಗಳ ಬಗ್ಗೆ ಉದಾಸೀನತೆಯ ಅಭ್ಯಾಸ ಮಾಡುವುದೇ ಆಗಿದೆ. ಜೊತೆಗೆ ಜಪದ ಮಂತ್ರದ ಭಾವನೆಯನ್ನು ವೃದ್ಧಿಸಿದಲ್ಲಿ ಧ್ಯಾನ ಸರಾಗವಾಗಿ, ಸುಖಪ್ರದವಾಗಿ ಅಳವಡುವುದು. ಈ ರೀತಿ ಮಂತ್ರದಲ್ಲಿ ಹುದುಗಿರುವ ಸ್ವಾಭಾವಿಕ ಭಾವಾನುಸಂಧಾನದಿಂದ ಮನಸ್ಸು ಏಕಾಗ್ರತೆಯನ್ನು ಪಡೆದು, ಅಂತರ್ಮುಖ ವಾಗಿ, ಮಂತ್ರದ ಪುನಸ್ಪರ್ಶಯ ವೇಗ ಕಡಿಮೆಯಾಗುವುದನ್ನೂ, ಉಚ್ಚಾರದ ಮೃದುತೆ ಹೆಚ್ಚುವುದನ್ನೂ ಕಾಣುತ್ತಾ ಸೂಕ್ಷ್ಮ ಹಂತಗಳನ್ನು ತಲುಪುತ್ತ ನಡೆಯುವುದು. ಸೂಕ್ಷ್ಮಾಂಶ ಹೆಚ್ಚಿದಂತೆಲ್ಲ ಭಾವವು ಸ್ಥಿರವಾಗಿ, ಸ್ಪಷ್ಟ ವಾಗಿರುವುದು. ಜಪದ ಪುನರುಕ್ತಿಯ ನಿಧಾನತೆ ಉಚ್ಚಾರದ ಮೃದುತೆ ಹೆಚ್ಚಾಗಿ ಕಡೆಯಲ್ಲಿ ಜಪವೇ ನಿಂತು ಹೋಗುವುದು, ಕೇವಲ ಒಂದೇ ಭಾವನೆಯಲ್ಲಿ ಮನಸ್ಸು ಸ್ಥಿರವಾಗಿರುವುದು. ಇದನ್ನೇ ‘ಅಜಪಾಜಪ’ ಎಂದು ಉಲ್ಲೇಖಿಸಿದ್ದಾರೆ. ಇದರ ಪರ್ಯವಸಾನವೇ ‘ಮಹಾಮೌನಸ್ಥಿತಿ’ ಹೀಗೆ ಜಪವೂ ಅಂತಿಮವಾಗಿ ಮಹಾ ಮೌನದತ್ತಲೇ ಕೊಂಡೊಯ್ಯುತ್ತದೆ.

ಆತ್ಮಸಮರ್ಪಣೆ, ದಾಸ್ಯ, ಸೇವೆ, ಶರಣಾಗತಿ ಮುಂತಾದ ಭಾವನೆಗಳು ಭಕ್ತಿಪ್ರಧಾನವಾದ ಅಥವಾ ಭಾವ ಪ್ರಧಾನವಾದ ವ್ಯಕ್ತಿಗಳಲ್ಲಿ ಸ್ವಾಭಾವಿಕವಾಗಿ ನೆಲೆಸಿರುತ್ತವೆ. ಭಾವನೆಗಳಿಂದ ಕೂಡಿದ ಜಪದಲ್ಲಿ ನಮ್ಮ ಪ್ರಬಲ ಶತ್ರುವಾದ ‘ಕಿಂಚಿತ್ ಅಹಂಕಾರ’ವನ್ನು ಕಡಿಮೆಮಾಡುವ ಅಂಶ ಬೆರೆತಿದೆ, ಆದ್ದರಿಂದ ಇದು ನಮ್ಮ ಅಹಂಕಾರ-ನಿವೃತ್ತಿಯ ಮುಖ್ಯ ಸಾಧನವಾಗಿ ಮನೋಮೌನದ ಮಹಾಸುಖಸಾಗರದತ್ತ ಕೊಂಡೊಯ್ಯುತ್ತದೆ. ಆಗ ನಮ್ಮ ಇಡೀ ಜೀವನವೇ ಶುದ್ಧವಾಗಲಾರಂಭಿಸುತ್ತದೆ, ಸಕ್ತವಾಗುತ್ತ ನಡೆಯುತ್ತದೆ.



**ಅನುಸಂಧಾನ :** ಧ್ಯಾನದ ಮೂಲಕ ಮನವು ನಿರ್ಮಲವಾಗುತ್ತಿರಲು ನಾವು ನಮ್ಮ ದಿನಚರಿಯ ಕಾರ್ಯ ಕ್ರಮಗಳಲ್ಲಿ ಮುಳುಗಿರುವಾಗ ರಾಗದ್ವೇಷಾದಿಗಳು ಮೇಲೆದ್ದು ಬರುವುದು ಕಡಿಮೆಯಾಗುವುದನ್ನು ಕಾಣಲಾರಂಭಿಸುತ್ತೇವೆ. ಅಂತೆಯೇ ಏಕಾಗ್ರತಾವೃದ್ಧಿಯೂ ಅನುಭವಕ್ಕೆ ಗೋಚರವಾಗುವುದು. ಈ ಸಮಯದಲ್ಲಿ ನಮ್ಮಲ್ಲಿನ ಕಾಮ ಕ್ರೋಧಾದಿಗಳು ಕಡಿಮೆಯಾಗಲು ಮತ್ತು ಶಾಂತಿಸಮಾಧಾನಗಳು ವೃದ್ಧಿ ಸುಸಂತೆ ಮಾಡುವ ಯತ್ನವೇ ಅನುಸಂಧಾನ. ಇದರಿಂದ ಕೇವಲ ಧ್ಯಾನದ ನಿಯಮಿತ ವೇಳೆಯಲ್ಲಿಷ್ಟೇ ಅಲ್ಲದೆ ಶಾಂತಿ, ಸಮಾಧಾನ, ತೃಪ್ತಿಗಳು ದಿನವಿಡೀ ಮೂಡಿ ಬಂದು ಜೀವನವನ್ನು ಪೂರ್ಣವಾಗಿ ಪರಿವರ್ತಿಸಲಾರಂಭಿಸುವುದು. ಜಪ ಅಂತರಿಕವಾಗಿ ಸದಾಕಾಲವೂ ನಡೆಯಲಾರಂಭಿಸುವುದು. ಭಾವ ಸಂಶುದ್ಧಿಯಿಂದ ಸಾತ್ವಿಕತೆ ಬೆಳೆದು ವೃಕ್ತಿತ್ವ ವಿಕಾಸವಾಗುವುದು.

**ಉಪಸಂಹಾರ :** ಇಂದು ವಿಶ್ವದಲ್ಲಿ ಜೀವನಮೌಲ್ಯಗಳ ಜಂಝಟವೇ ನಡೆದಿದೆ. ಬಾಹ್ಯದ ಸರ್ವ ಅನುಕೂಲತೆಗಳೂ ಬಹುಪಾಲು ಪೂರೈಸಿದ್ದರೂ, ನಮ್ಮ ಅನೇಕ ಸಮಾಜಗಳಲ್ಲಿ ಸುಖದ ಅಲ್ಪಾಂಶವೂ ಬೆಳೆದಿಲ್ಲ. ಇನ್ನೂ ಜೀವನದ ದುಗುಡವೇ ಹೆಚ್ಚಿದೆ, “ಹಳೆಯ ಸಮಾಜವೇ ಚೆನ್ನಾಗಿತ್ತು” ಎನ್ನುವವರೆಗೆ ಮುಂದುವರೆದಿದ್ದಾರೆ ಕೆಲವು ಈಗಿನ ವಿಚಾರಶೀಲ ವ್ಯಕ್ತಿಗಳು. ಹಾಗಾದರೆ ತಪ್ಪೆಲ್ಲಿ? ಈ ಲೇಖನದಲ್ಲಿ ಈ ಮೂಲಭೂತಸಮಸ್ಯೆಗೆ ಉತ್ತರ ಹುಡುಕುವ ಯತ್ನವನ್ನು ಮಾಡಲಾಗಿದೆ.

‘ಸೂಚಿ ಕಳೆದಿರುವುದು ದೀಪವಿಲ್ಲದ ಮನೆಯಲ್ಲಿ, ಅದನ್ನು ಹುಡುಕುತ್ತಿರುವುದು ಗಾಂಧರ ಶಿಷ್ಯ ಬೆಳಕಿರುವ ಲಾಂದ್ರಕಂಭದ ಕೆಳಗೆ’ ಎಂದಾಗಿದೆ ನಮ್ಮ ಸುಖದ ಅರಸುವಿಕೆ. ‘ಭೋಗ ಸಮಯದಲ್ಲಿ ಸುಖ’ ಕಂಡ ನಾವು, ಭೋಗ ಸಾಮಗ್ರಿಯಲ್ಲೇ ಸುಖವಿದೆ ಎಂದೆಣಿಸುತ್ತಿರುವುದು ಸಹಜ. ಒಂದು ಸರಳ ವಿಶ್ಲೇಷಣೆ ಈ ನಮ್ಮ ಅಜ್ಞಾನವನ್ನು ಪಕ್ಕಕ್ಕೆ ಸರಿಸಿತು. ಜ್ಞಾನದೀವಿಗೆಯಿಂದ ದೊರೆತ ಬೆಳಕು ಅರದಂತೆ ಉಪಾಯವಾಗಿ ರಕ್ಷಿಸಿಟ್ಟು ಆ ಬೆಳಕಿನಲ್ಲಿ ಮುಂದುವರಿಯುವುದೇ ಸಾಧನೆ. ಮಾರ್ಗ ಸವೆದಂತೆಲ್ಲ ಸುಖದಸ್ವರೂಪ ಅರ್ಥವಾಗುತ್ತ ಜೀವನಧ್ಯೇಯ ರೂಪು ಗೊಳ್ಳುತ್ತ ಇಡೀ ಜೀವನವನ್ನೇ ಮಾರ್ಪಡಿಸಿಕೊಳ್ಳುವ ಬುದ್ಧಿ ಬರುವುದು ಕೆಲವೇ ಧೀರರಿಗೆ ಮಾತ್ರ! ಸಮಾಜದ ಮಾರ್ಗದರ್ಶನಕ್ಕೆ, ಜೀವನ ಮೌಲ್ಯಗಳ ರೂಪುರೇಖೆಗಳ ನಿರ್ಮಾಣಕ್ಕೆ, ಸಮಾಜದ ಅಂತರಿಕ ಕಳವಳದ ಶಾಂತಿಗೆ, ನಸ್ಯ, ಭಸ್ಯ ಶಾಂತ ತೃಪ್ತಿ ವಿಶ್ವದ ಪುನರ್ನಿರ್ಮಾಣಕ್ಕೆ ಅಂತಹ ಆದರ್ಶವ್ಯಕ್ತಿಗಳು ಬೆರಳೆಣಿಸುವಷ್ಟೇ ಇದ್ದರೂ ಸಾಕು.



ನಮ್ಮ ದೇಶಕ್ಕೆ ಇಂದು ಬೇಕಾಗಿರುವುದು ಕಬ್ಬಿಣದಂತಹ ಮಾಂಸಖಂಡ, ಉಕ್ಕಿನಂತಹ ನರ, ಎದುರಿಸುವುದಕ್ಕೆ ಅಸದಳವಾದ ವಿಶ್ವದ ರಹಸ್ಯದಂತ ರಾಳವನ್ನು ಭೇದಿಸಿ, ಸಮಯ ಬಂದರೆ, ಕಡಲಾಳಕ್ಕೆ ನುಗ್ಗಿ ಮೃತ್ಯುವನ್ನು ಎದುರಿಸಿ, ತಮ್ಮ ಇಚ್ಛೆಯನ್ನು ಜಯಪ್ರದವಾಗಿ ಈಡೇರಿಸಿಕೊಳ್ಳಬಲ್ಲ ಪ್ರಚಂಡ ಇಚ್ಛಾಶಕ್ತಿಯುಳ್ಳ ಜನ.

—ಸ್ವಾಮಿ ವಿನೋಕಾನಂದ



# Bhajan And Spiritual Life

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Hinduism, the ancient religion of this ancient land of India, presents before man *moksa* or spiritual freedom, as the ultimate goal of life. But desires and passions which obstruct this do exist in him, ever-struggling to find an outlet. It is not very easy to get rid of them over night. Realising this, the great Hindu sages have provided us with right avenues for directing and guiding them. Looked at from this angle, the conception of the four *purusarthas* (ends to be striven for, by man) viz., *dharma*, *artha*, *kama*, *moksa* - is a unique contribution made by Hinduism. Acquisition and enjoyment of material wealth (*artha*) and satisfaction of desires (*kama*) should always be within the limits allowed by *dharma* or righteousness. This helps their attenuation and man will become fit for *moksa* or liberation in due course.

Since there can be no *siddhi* (attainment of the goal) without *sadhana* (assiduous practice), those who are seriously interested in obtaining *moksa*, should equally seriously consider the performance of *sadhanas*, which are paths to perfection, roads to realisation. Since there are temperamental differences among individual seekers of Truth, Hinduism recognises the need for a variety of spiritual *sadhanas*. These can be brought under four broad categories called Yogas: the Karma Yoga, the Bhakti Yoga, the Raja Yoga and the Jnana Yoga. Karma Yoga is the path of disinterested action suited to the active type. Bhakti Yoga, the path of love of God, is most suitable to the emotional type. Raja Yoga, the path of psychic control, is meant for the introspectives. Jnana Yoga, the path of discrimination and knowledge is ideal for those endowed with a sharp intellect and a keen power of discrimination. However the four qualities of activity, emotion, introspection and intellect are found in everyone though in varying degrees. Hence a balanced combination of all the Yogas, with more of one and less of others depending upon one's temperament, is desirable for quick results.



Of these four yogas, Bhakti yoga has been acclaimed as the easiest and the best for the average spiritual aspirant, by many great spiritual teachers—ancient, medieval or modern. There are various stages and aspects in the cultivation of *bhakti* or devotion to God. Out of these, *kirtana* or *bhajana* is mentioned prominently. Since this is essentially devotional music, it will not be out of place to discuss here briefly, music as such and its aspect as *bhajan*.

‘Music is the universal language of mankind’ says Longfellow (outre-Mer). It is said to be the speech of the angels (Carlyle—“Essays”). ‘It hath charms to soothe the savage beast’, writes James Bramston (“Man of Taste”). The immortal Shakespeare says in his “Merchant of Venice”:

The man that hath no music in himself,  
Nor is not moved with the concord of sweet sounds,  
Is fit for treasons, strategems and spoils. (Act V. Sc. 1)

These sayings of savants should suffice to show the importance of music in the life of mankind.

The origin of music is concealed in the bosom of pre-historic India. It dates back to the periods of Rgveda and of the Samaveda; that means, to the period between 4500 B.C. and 2000 B.C. When music in other nations was still at one of the earliest stages of evolution, viz., the folk-songs, Indian music had developed into a systematic science with its conceptions of *sruti*, *svara*, *raga*, *laya* and *tala*. We have a clear reference to the *sapta-svara* system in the early Upanishads like the Naradaparivrajaka and the Garbha.

Like other arts and sciences in ancient India, music and dance (which were actually two aspects of the same art in the early stages) also had religion as their basis. They were essentially religious in character and were used as a means of expressing devotion to and realising God. *Nadopasana* (contemplation through music) as it was termed, was considered to be highly efficacious in religious life. Narada and Tumbura of hoary antiquity as also Tulsidas, Mirabai, Kabir, Nanak, Ramaprasad, Kamalakantha, Tukaram, Purandaradasa and Tyagaraja of historical times are shining examples of the efficacy of *nadopasana*. These great sages and servants of God used the art of music not only as a means of realising God but also for spreading true religion among the masses at the most critical periods of our religious history. Indian music is thus



essentially devotional in character and can rightly be termed as '*bhajan*'.

A *bhajan*, if it has to be perfect, must satisfy certain essential conditions. These can be listed as follows: A good voice, accompaniments, theoretical knowledge of music, first rate composition, clear pronunciation, and devotion. A sweet voice is the *sine qua non* of *bhajan*. Without it *bhajan* is no *bhajan*. It is like the digit 1 of a mathematical figure followed by zeros. The latter have their meaning and add to the value of the number only if that digit is placed at the beginning. Otherwise, they are just zeros. Similarly instrumental accompaniments, knowledge of musical techniques etc., enhance the grace of *bhajan* if and when the voice is basically sweet. Assuming that the voice of the singer is sweet, good and correctly tuned, musical accompaniments like the tanpura, tabla, sarod, sitar, vina or violin will undoubtedly increase the total effect. The whole concert will get a polished touch if the science and technique of music are suitably combined. All this combination is to no purpose if the composition that is sung is not sufficiently poetical and is bereft of fine noble sentiments. If a really good composition is sung with feeling and in sufficiently clear tones so as to bring out the correct meaning and sentiments contained in it, the total effect will be marvellous. That is why the Lord says to Narada: 'I do not reside in *Vaikuntha* nor in the hearts of yogis. O! Narada, I dwell in the place where my devotees sing of Me!'

Sometimes meaningless controversies are raised with regard to the superiority of *jnana* over *bhakti*, by well-meaning but immature aspirants. *Jnana* does not mean intellectual knowledge. It is *anubhuti*, a direct experience of the Highest Truth. *Bhakti* when it reaches its acme, also gives the same experience. This has been confirmed by all men of realisation. It is always the empty vessel that makes much sound and not the one full to the brim! While describing one's experience of the Highest Truth which is *sat-cit-ananda*, if one lays greater emphasis on the *sat* and *cit* aspects, *jnana* seems to get the more prominent place. If, on the other hand, the *ananda* aspect is stressed more, it is *bhakti* that appears to be given the preferential treatment. What really matters is that one has to reach the Goal somehow, as quickly as possible. The choice of the means is left to the individual who has to make it in accordance with his nature and nurture.





## Ramananda And Kabir

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The Bhakti movement of medieval India is one of the greatest movements of the world. It democratised religion, cut asunder all the barriers between man and man, revolted against social evils and declared that all men are equal. It ushered in the dawn of democracy and noon of mysticism. In the realm of religion Ramanand and Kabir are two of the brightest luminaries in the galaxy of saints and thinkers that emerged during this movement. But it is strange that we know very little about these two great people with certainty. According to a couplet ascribed to Kabir, Bhakti originated in Dravidadesha. Ramanand carried it to North India and Kabir spread it in all the nooks and corners of the world.

Ramanand was the fourteenth in the lineage of Ramanujacharya, the well known Vaishnava philosopher. All traditions agree that he belonged to the school of Ramanuja. Raghavananda of the Ramanuja school was his Guru. Farquhar fixed his date between 1400 to 1470 A.D. But according to the latest researches he lived a full span of life of 100 years from 1368 to 1468 A.D. Farquhar and Mecaliff hold the view that Melukote of Karnataka was his birth place. But North Indian scholars claim that he was born at Prayag in a Kanyakubja Brahmin family. He founded an ashram at Benaras and settled down there. Ramanand travelled widely and found that his countrymen were frustrated, rather doomed politically, socially and otherwise. Hindu society was infested with many social evils. He was utterly heart-broken and dismayed, by the contemporary society. So he went to Girnar hills to do penance for a long time and finally settled down at the Panchaganga ghat at Benaras. Within a short period he became famous for his supernatural powers and saintly spiritualism. People used to throng at his cave for *darshan* but he rarely came out of the



cave. One day he appeared suddenly and pronounced: "Hari Ko  $\text{ॐ}$ haji so Hari Ko Hoi, Jati Panti Puchai Nahi Koe"—"He who prays to God becomes a man of God and the person who is a devotee has no caste." He founded a school of his own called the 'Ramavat Sampradaya' according to which Rama is the ultimate reality.

Ramanand was a bridge between the North and South, the layman and the learned, tradition and revolution, *jnana* and *bhakti*, *saguna* and *nirguna*, vernacular and Sanskrit. He proclaimed that God is both carnate and incarnate and as such there is no distinction between the form and formless. He threw open the doors of *bhakti* to the layman. Kabir the weaver, Sena the barbar, Raidas the cobbler, Sadhna the butcher were his disciples. According to his work 'Vaishnava Matabja Bhaskara', he organised a circle of twelve disciples called 'Dvadashaditya' (twelve suns) to discuss philosophical problems and to eradicate social evils. He advocated worship of God without distinction of caste, creed and sex. He also organised 'Nirvana Ani' a self sacrificing army of Naga sadhus with a view to get religious freedom from the bigoted rulers of those days who had completely outlawed the preaching of Hinduism. Ramanand was also a prolific writer. A number of works have been ascribed to him. But modern scholars hold the view that only 'Vaishnava Matabja Bhaskara' and 'Ramarchana Paddhati' are his works. He has also written one or two poems in vernacular Hindi. Ramananda was the first *acharya* to codify formally the *Ramabhakti* cult. Kabir and Tulsidas who ushered in the golden age of Hindi literature, namely, the Bhakti period were his most illustrious followers. Ramananda visualised the essential unity of mankind. He tried to bring together not only the touchable and untouchable Hindus but also Hindus and Muslims. Ramananda's mission was both national and humanitarian. A lover of mankind, he strove and struggled throughout his long life to promote peace and human brotherhood on the spiritual foundation of Indian culture.

Kabir was the greatest of the disciples of Ramananda. The greatest of the mystics of medieval India was Kabir, who combined in himself deep philosophical insight with heights of mystical experience. Kabir's life is surrounded by contradictory legends and hear-



says. According to the latest researches he was born in 1398 A.D. and passed away in 1518 A. D. According to a tradition a Brahmin widow went to Ramananda. Without knowing that she was a widow he blessed her to become the mother of a boy. To this widow was born Kabir. Afraid of the social stigma she threw the child into a tank. The child was picked up by a Mohamedan by name Neeru who later named the child Kabir. All legends agree on this point that Kabir was a weaver, a Muslim, a simple and unlettered man who earned his living at the loom. He knew how to combine vision and industry. The work of his hands helped rather than hinder the impassioned meditation of his heart. Kabir spent the whole of his life in Benaras. Some scholars doubt the fact that he was the direct disciple of Ramananda. But in one of his poems Kabir himself says "Ramanand illumined me." There is a beautiful story about his being initiated by Ramananda. The boy Kabir in whom the religious passion was innate, saw in Ramanand his destined teacher ; but knew how slight were the chances that a Hindu guru would accept a Mohamedan disciple. Kabir therefore crouched upon the steps of the river Ganges, where Ramananda was accustomed to bathe ; with the result that the master, coming down on the water, trod upon his body unexpectedly and exclaimed in his astonishment 'Ram Ram.' This was sufficient for Kabir who immediately accepted it as guru's *upadesha*. Ramanand also accepted him as his disciple. In the life of Kabir the two religions Hinduism and Islam mingled. The stronger elements of each laid hold of him and framed his thoughts. Hence he was persecuted by the followers of both the religions. The ground work of his system of beliefs is Hindu, for he accepted transmigration and Karma theories and thus stands within the circle of Indian rather than Islamic thought.

A large mass of poetry is ascribed to him. But it is very difficult to tell how much of it is genuine. About the year 1570 *Bijak*, a collection of short poems and utterances of Kabir was compiled by one of his followers. Some thirty years later a large number of his hymns and sayings were included in the 'Grantha Sahab' of the Sikhs. The Nagari Pracharini Sabha of Benaras has brought out an authentic version of Kabir Granthavali. It contains three parts namely, Sakhi,



Sabadi, and Ramainee. Sakhies are in Doha, a couplet in style and Sabadi and Ramainee are songs set to music.

Kabir's poetry is in Hindi, a Hindi which is a mixture of many dialects and languages. It is blunt and often unpolished. He has been rightly called the dictator of the language. Underhill rightly says "Kabir's songs are outbursts of rapture and clarity written in the popular Hindi not in the literary tongue, they were deliberately addressed ..... to the people rather than to the professionally religious class. And all must be struck by the constant employment in them of imagery drawn from the common life, the universal experience. It is by the simplest metaphors, by constant appeals to needs, passion, relations, which all men understand, the bridegroom and the bride, the guru and the disciple, the pilgrim, the farmer, the migrant bird that he drives home his intense conviction of the reality of the soul's intercourse with the transcendent. His best utterances are probably the loftiest work in the Hindi language and hundreds of his couplets have laid hold of the common heart of India." (Elvin Underhill: "Introduction to One Hundred Poems of Kabir") He was a strict theist calling God Ram, but recognising no consort, incarnation, or other divine attendant.

Kabir was also a great social reformer and an iconoclast. He revolted against the rituals of both Hindus and Muslims. Rediculing idolatry he says :

The images are all lifeless, they cannot speak  
I know, for I have cried aloud to them  
The Purana and the Koran are mere words  
Lifting up the curtain, I have seen.

Kabir suggested a golden mean between *Sanyasa* and *Garhastya*. He was a householder and a father of two children. He said that not the cloister but the home is the proper theatre of man's efforts; and if he cannot find God there, he need not hope for success by going farther afield.

O servant where dost thou seek Me ?  
Lo! I am beside thee.  
I am neither in Temple nor in Mosque ;  
I am neither in Kaba nor in Kailash ;



Neither am I in rites and ceremonies,  
 Nor in Yoga and renunciation ;  
 If thou art a true seeker,  
 Thou shalt at once see Me;  
 Thou shalt meet Me in a moment of time!  
 Kabir says 'O ! Sadhu, God is the breath of all breath'

He ridiculed the caste system thus :

Ask not the saint the caste to which he belongs  
 Ask his lore. Buy the sword and leave its sheath along!  
 The kingdom of Heaven is within thee.  
 Within this earthen vessel are bowers  
 And groves and within it is the creator  
 Within this vessel the eternal soundeth, and the spring wells.  
 Kabir says : listen to me my friend ! My beloved Lord is within

(One hundred poems of Kabir P. S.)

It is said that even the death of great people has a lesson for mankind. Kabir was an uncompromising champion of truth. There was a belief that those who die at Benaras would get *Moksha* while those who die at Maghar would go to hell. How could Kabir a rank rationalist tolerate this kind of superstition ? To disprove this he left Benaras and deliberately went to Maghar to breath his last. A beautiful legend tells that after Kabir's death there was a quarrel among his disciples about the disposal of his body. But when they lifted the shroud they found a heap of flowers. The Hindus took a portion of it and burnt it and the Muslims buried it. Kabir was a torchlight, rather a lighthouse for those frustrated, demoralized and downtrodden Indians in those dark days of Indian History. He was an advocate of the poor and destitute people. His life was a saga of incessant struggle, indomitable courage and incomparable love of God and mankind. His mission was to demolish all frontiers between man and man and to enrich his religious consciousness through rational humanistic teachings. He was an eclectic of the first order, a mystic par excellence, a peerless social reformer and a poet among poets. His works are not of an age but for all times.





# Radha-Krishna

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India's spiritual lore is, in essence, the eternal spiritual lore of all humanity. It is replete with the resonant melodies of divine life and rich with the rhythm of celestial love. Its canvas is, by its very nature, so cosmic and comprehensive that the appeal of its depictions is unique, universal, irresistible, and ever-lasting. Innumerable are the characters it covers, episodes it embodies, events it enlivens, values it voices.

The inspiration it instils is its inseparable characteristic. By the undying charm of its appeal, it would appear as though our entire spiritual heritage were a divine flute. The flute has come to stay as a symbol of the symphony of life. The flute obviously owns its charm to the flute-player. The flute-player, Lord Krishna has in fact become a synonym for all that India cherishes, that never perishes. The Gita, by all counts, is easily the epitome of universal wisdom. There was, is, will ever be a deep meaning in whatever He sang or said, a deep significance in whatever He dealt or did. It is in this context that even His so called childhood pranks have to be viewed and understood.

The Radha-Krishna companionship, too acquires its alltime meaning in this context. It was not the sensuous pursuit of a love-lorn cow-herd or the wordly infatuation of a rustic lass. Nay, not at all.

The uniqueness of the concept lends itself to a universal interpretation. Radha, with her soul laden with love for Lord Krishna, verily represents the individual soul, the typical human soul, thirsting for the Absolute. Her quest is nothing but the quest by the individual self, of the All-Self, the yearning of the mortal for the immortal. It is an eternal search after the perfect by the imperfect. This spectacle of the human and the divine souls singing in unison the sublime song of life places before every human being, an ideal of everyday significance.



Krishna would certainly have been a lost treasure for Radha, had it not been for her utter selflessness and absolute self dedication. Her total humility is devoid of all traces of egoism. It is the highest concept of love that fulfils itself, of devotion that dissolves all individuality, of dedication that wins over all divine grace. The Lord, none or nothing but the Lord, is her soul's sole obsession. She wins over the Lord and realises, within her embrace, the entire ecstasy of divine consciousness.

An example, par excellence, for all hungry souls !



### ॥ श्रीराधाकृष्णध्यानम् ॥

‘रा’शब्दोच्चरणादेव स्फीतो भवति माधवः ।

‘धा’शब्दोच्चारणात् पश्चाद्भावत्येव ससंप्रभः ॥

‘रा’शब्दश्च महाविष्णुः यस्य विश्वानि लोमसु ।

विश्वप्राणिषु विद्वेषु ‘धा’ धात्रीमातृवाचकः ॥

वामे यस्य स्थिता राधा श्रीश्च यस्यास्ति वक्षसि ।

वृन्दावनविहारं तं श्रीकृष्णं हृदि चिन्तये ॥

अंशालम्बितवामकुन्तलभरं मन्दोन्नतभ्रूलतं

किञ्चित्कुञ्चितकोमलाधरपुटं साचिप्रसारेक्षणम् ।

आलोलगुलिपल्लवैर्मुरलिक्रामापर्यन्तं मुदा

मूले कल्पतरो स्त्रिभङ्गललितं ध्यायेज्जगन्मोहनम् ॥



## On Bhakthi And Prapatti

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Bhakthi yoga, popularly the intense loving devotion to God was the supreme aim of the elect in India from times of old. It has been practised from the times of the Vedas inclusive of the Upanishads. The Vedas are known as *sruthis* and particular *rishis* by whose names various *mantras* - secret formulas - were known, were acclaimed as *mantradrashatas* or seers to whom those *mantras* were revealed. According to tradition Vedas are eternal. Once a seer or *rishi* is seized of a *sruthi* or *mantra*, he can propagate it to humanity as forming part of the Vedas; they were then chanted in peaceful forest *ashrams* in the early milleniums. The main body of the Vedas are believed to have been published to the world by the fourheaded Brhma, who heard them from the Supreme. Thus the tradition among the Hindus is that *sabda* the energy of speech is eternal and Brahma is the Vedamurthi. The people devoted to *bhakthi yoga* practised it under various forms, under various gurus, who taught them the *mantras* together with the appropriate formalities and postures (*asana*, *anganyasa* and *karanyasa*). There were thirtytwo approaches known as *brahma vidyas*. Many of these seem to have fallen into destitute in the days of Bhagavan Vyasa as we find in the *brahma sutras*, doubts raised as to some particulars of these *vidyas*. His *saririka sutras* raise differing views on some of them. They take pains in some of them to set out those views together with Sri Vyasa's assent or dissent.

What is generally acclaimed as *bhakthi yoga* nowadays, pursued without all the ancient formalities, as a general and intense love of the Divine, could not have been accepted as a substitute for *bhakthi yoga* even in the days of Sri Vyasa. After the time of the Bhagavadgita they are good in a way, although as inferior forms of devotion, since the Lord Himself gives his approval to them in the later parts of the XII discourse in the *Gita*. These, in the days of the *rishis* would be



treated as *avara bhaktis* or lower forms of devotion. After the days of Sri Vyasa, there has been a development of congregational worship in temples under the *pancharatra* system and other tantric systems as well. These are fully recognised by Vyasa as deriving authority from the Lord Himself, who according to tradition published it to the world in five nights or days taking pity on humanity struggling for light, which in general had not the stamina to stand the stress of *brahma vidyas* to pursue the standard of the *bhakthi yoga* of old.

Among the thirtytwo *vidyas*, the *nyasa vidya*, called also *saranagati* or *prapatti*, is some what widely and popularly accepted. This has the additional sanction of the *Pancharatra*, that dispenses with the auxiliary postures and other minor formalities. As both the tantric and vedic systems give their approval to this *vidya* it is used as the most potential means of obtaining salvation by *Sri Vaishnavas* all over India among whom *prapatti* and *bhakthi* are recognised as the two fold approaches for salvation. *Bhakthi yoga* is a close preserve for caste people, but *prapatti* is open to all true believers of the vedic cult. There is theoretically a difference between them. *Bhakthi yogins* must leave their physical bodies with their last thoughts of life concentrated on the Lord, while the *prapatti nishtas* are absolved from this *antima pratyayam*, or last minute devotion. This is so because the latter class have already in their surrender to the Lord in that special prayer, *prapatti*, have relieved themselves of this onerous obligation. Therefore, the *nyasa yoga* preached in the *Taittiriya Upanishad* as a member of the thirtytwo forms of *bhakthi yoga* does not absolve them from their ever present duty to be disposed in loving and grateful remembrance of the Supreme, ever intent and ready for service and worship of Him. The authority of the *Taittiriya Upanishad* is explicit on this point. It describes the *nyasa* disciple as one, who is to subsist through life doing all the duties—‘*yavatjivan agnihotram....*’ This can end only with the last breath of life: ‘*yenmarana tatha avabritham*’. The rule of love and devotion throughout life as in *nyasa* discipline will surely subsist as a matter of abiding love in the case of devotees under this discipline, as these attributes are rooted in their nature. This aspect of *nyasayoga* is set out at great length in the latter portion of the *Taittiriya Upanishad*, that upholds *nyasa* as the greatest *tapas*



with the *rik*-‘*tasyaivam vidusho yainyasya atma....*’ where is set out in extense its ramification in the technicalities of *shrouta* rituals, observed in the performance of a *yaga*. True *bhakthi yoga* of olden days can lift the devotee to *Sri Vaikunta*, as with his exclusive bent of mind the last minute devotion is sure to occur. There are many *acharyas* in this country who can be approached, to discipline the earnest, in *prapatti yoga*. It is the depth and ardour of love to God, the frame of mind, disposed to revere and love Him and the conviction that *bhakthi yoga* the means open to him is practically impossible and that the total surrender unto Him alone can tell for forgiveness and salvation. In other words this is open to the ardent believer in *bhakthi yoga* who dare not however muster confidence to push on and is wanting in stamina to proceed with it to fruition. These are the requisites and salient particulars in regard to *prapatti yoga* or *saranagati*, merely glanced at in section 58, XVIII, discourse in the Gita :

i) The promoting of the devotee to attain to Supreme Bliss and his real earnestness towards that end as will be detailed now, i. e. the feeling that he had been tempted to erroneous ways. and had transgressed the Lord’s laws and commands of omissions and commissions.

ii) The determination to mend his conduct and walk betimes in approved ways, and his steadiness therein so as to merit His Grace and approval ;

iii) The shedding of his conceit, that he can, by his sole effort achieve ‘Bakthi Yoga’ the ordained requisite to the fruition of his ardent hopes ;

iv) The conviction borne in upon him of his utter inability to puruse the path of ‘Bakthi Yoga’, the course being long and arduous ;

v) His deep feeling that the Supreme Merciful will and can fulfil the desire of his heart by overlooking his defects of character and conduct, provided he is earnest and steadied in his faith ;

vi) His utter humility in seeking therefore the aid of the most beneficent and merciful, and his utter dependence upon Him to fulfil this dearest wish ;

vii) And lastly the special supplication of entire surrender to Him to reach the Most-High-Himself, as taught in ‘Dwaya-Manthra’ or



other equivalent, that He will constitute himself the means towards that end also, if humbly supplicated.

Sri Ramanuja's prayer in the famous 'Saranagathi Gadyam' admits that he is not equipped with 'Bakthi Yoga' and the Lord in his answer to the special prayer in the 'Gadya' also proceeds on the footing that Sri Ramanuja had not qualified by or in 'Bakthi Yoga' but that He entertains the surrender of Sri Ramanuja's soul committed to Him, under the special prayer enshrined in the 'Dwayamantra' uttered by him as the equal of the supreme 'Bakthi Yoga' fully perfected by *Anthimaprathvayam*. The position taken up towards the end of the 'Gadya' makes it however clear, that Sri Ramanuja whatever his mind was, when he edited the commentary on Section 66 XVIII of the Gita, has seen fit later on to give to it the full extended significance explicit in the Lord's answer in the 'Gadya' that *Prapatti* or *Saranagathi* is the equivalent of 'Bhakti Yoga', the ever ceaseless flow of devotion to the Lord as 'Thyla Dara Avichinna Dyanam' i.e. like the unbroken flow of oil from one vessel to another, as unsuited in these degenerated days, as a workable mode of or means to salvation, whatever status the other 31 forms or Vidyas of 'Bakthi Yoga' had attracted followers in days of yore. Thus the 'Prapatti Yoga' takes its origin from the sense of utter helplessness, and incapacity to follow up 'Bakthi Yoga'—incessant and loving devotion (Section 54 XI discourse Gita) and occurs in moments of anguish primed with belief in 'Dwaya Mantra' or its equivalents, the discipline of 'Ashtakshara Manthra' or 'Dwadasakshara Mantra' or the 'Manthra; Vasuranyo Vibcorasi', proclaimed in the last verse of Thaithiriya Upanishad, and his whole soul (shot out so to speak) with the aim to reach the feet of the Supreme Vasudeva, the Lord Paramount Narayana at 'Vaikunta', as with the deft aim of a practised archer with his bow and arrows. Loving devotion will have to be and will subsist throughout life of the devotee, that adopts this means also instead of 'Bhakti Yoga' for his salvation. The meaning of 'Vasuranyo Viboorasi' chant is this: "Thou art the greatest in the universe, that is the one support and stay for everything in it. It was thou that gave life to all phenomena in creation, as and when it emerged; Thou alone has sway and rule over it and is Supreme. Thou gave the fire-God, Agni,



his power to burn and give heat; Thou gave light and energy and brilliance to the Sun. Thou made the Moon to shine upon the world with reflected light (Dhyumnam). I approach thee in all humility for grace. Accept me as yours alone to rule and bless me, for thou are the most high and the most merciful."

As expressed by Swami Sri Nigamantha Maha Desikan, in his second chapter of Rahasya Thrayasara, the result is that by this form of 'Bakthi' cult i. e. 'Prapatti', the 'Jeevathmas' i. e. souls saved that are dear to the Divine Heart of Narayana symbolise as the divine gem, 'Koustuba', ever worn near to His heart and dear to Him, are variously known by the appellation of 'sons' 'disciples' 'servants' 'ministrels' in various systems of philosophy under the Hindu orthodox religion of old. The same 'Acharya' observes that the 'Prapatti' course, though the work of single supreme moment of heart-felt prayer on the urge of a determined and resolute mind, devoutly keen and intent upon one's salvation is yet more exacting and onerous than 'Bakthi Yoga', the alternative course for the same, spread over a whole life.

The essence of 'Bakthi' cult is expressed by Lord Krishna in the Bhagavadgita as follows: "Let your mind be for ever firmly intent upon my divine form, as advised below with loving kindness and reverence and let the same feel, that you are fulfilling yourself by devotion to Me, engage yourself in worship to Me, as the most gratifying of your activities. Let your devotion so expressed be "for ever 'Namaskaram' humble." You will then reach me alone. This is the very truth, for the fact is, this devotee is so much attached to Me, loves Me, and I do love him. As I cannot be without him, I shall see, that he gets at me and enjoys bliss (bliss unalloyed i. e., the state of moksha)." He is to be for ever surrounded by the Lord's beaming grace and effulgence on every side, just in the same way, as Arjuna beheld Him in 'Viswaroopam'. Arjuna sees the Lord in every manifestation before him, embracing the whole creation everywhere, and therefore offers salutations to Him in all directions.

His grace depends on our 'Bakthi'. There is a beautiful story in Bhagavatha Mahatmya in Padma Purana. 'Bakthi devi' was born



in Dravida, became a lovely maiden in Karnataka and became old in Maharashtra and Gujarat. She had two sons 'jnana' and 'vairagya'. They also became very old. On reaching Brindavan she became very young but they did not change. Narada tried his very best to give them youth by reciting the Vedas and the Gita in their ears but failed in toto. Then Sanaka, Sanandana, Sanatsujatha and Sanat-kumara, the eternally young devotees of God, asked him to try the Bhagavatha. He did so with a swift and magical effect. Jnana and Vairagya became lovely boys, and Bhakthi took them on each arm and danced with joy praising the Lord :

भक्तिस्सुतौ तौ तरुणौ गृहीत्वा प्रेमैकरूपा सहसाऽऽविरासीत् ।

श्रीकृष्णगोविन्दहरे मुरारे नाथेति नामानि मुहुर्वदन्ती ॥

Then Sanaka and others prayed to her to reign in the hearts of all the Vaishnavas :

भक्तेषु गोविन्दस्वरूपकर्त्री प्रेमैकधर्त्री भवरोगहन्त्री ।

स। त्वं च तिष्ठस्व सुधैर्यसंश्रया निरन्तरं वैष्णवमानसानि ॥

Thereupon the Lord seeing Bhakthi enthroned in human heart, left His paradise and shone in the heart of his devotees :

अथ वैष्णवचित्तेषु दृष्ट्वा भक्तिमलौकिकीम् । निजलोकं परित्यज्य भगवान् भक्तवत्सलः ॥

परमानन्दचिन्मूर्तिर्मेधुरो मुरलीधरः । आविवेश स्वभक्तानां हृदयान्ममलानि च ॥

'Mukthi' will come to us, if we have Bhakthi, by good luck in the charming, wondrous and gracious form of the child form Krishna our devotion takes root, then 'moksha' (liberation from all bondage and misery) awaits on us with folded hands (of its own accord) while 'dharma' 'artha' and 'kama' (virtue, riches and pleasure) perforce stand at our beck and call :

भक्तिस्त्वयि स्थिरतरा भगवन् यदि स्यात् देवेन नः फलितदिव्यकिशोरवेषे ।

मुक्तिः स्वयं मुकुलिताञ्जलिसेवतेऽस्मान् धर्मार्थकामगतयः समयप्रतीक्षाः ॥

In Krishnakarnamritham, Lilasuka's poem illustrates the height to which Bhakti has risen and will rise :

सन्ध्यावन्दनभद्रमस्तुभवते भोस्नानं तुभ्यं नमो भोदेवाः पितरश्च तर्पणविधौ नाहं क्षमः क्षम्यताम् ।

यत्नं क्वापिनिषीद्य यादवकुलोत्तंसस्य कंसद्विषः स्मारं स्मारमघं हरामि तदलं मन्ये किमन्येन मे ॥



“Oh ‘Sandyavandana’ (Morning and evening ablution and prayer) peace be unto thee ; Oh, bath, I salute thee ; Oh ! ye, gods and pitrus, I am unable to propitiate you with oblations. forgive me ; seated in some obscure place, I desire to spend all my time in contemplation of that flower of Yadava race, the destroyer of Kamsa ; and thereby to get rid of all my sins. This I believe is quite enough. What care I for ought else.” This Lilasuka prays to all the gods to give him Krishna bhakthi :

साष्टाङ्गपातमभिनन्द्य समस्तभावैः सर्वान् सुरेन्द्रनिकरान् इदमेव याचे ।

मन्दस्मितार्द्रमधुराननचन्द्रबिम्बे नन्दस्य पुण्यनिचये मम भक्तिरस्तु ॥

“Prostrating myself completely (touching the ground with all eight limbs) with a view to propitiate all the mighty gods, this only prayer in all earnestness I do make to them :-May my devotion be concentrated on Him, who incarnated as the crowning fruit of Nanda-gopas righteous deeds, with a face resplendent like the moon and bedecked with the sweetest of gracious smiles.” To the same thrilling and appealing effect Swami Sri Nigamantha Maha Desikan prays in the stanza of Gopala Vimsati :

अधराहितचारुवंशनालामकुटालम्बिमयूरपिच्छमाला ।

हरिनीलशिलाविभङ्गनीला प्रतिभास्मन्तु ममान्तमप्रयाणे ॥

The delicate lovely flute applied to the lips,  
The wreaths of peacock feathers dangling on his locks,  
Blue like the sliced off surface of sapphire  
May that steadfast picture haunt my mind  
When on my last journey I may set out.



The only way to be always happy is to submit to God's will, and leaving everything to him.

—Swami Ramdas



## Some Women Saints Of India

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The women of India lit the lamp of a saintliness at the altar of the Divine when the dawn of human civilization burst forth into a flood of light and wisdom. The lamp lit thousands of years ago has never been put out. In the golden glow of saintliness the women of India continue to shine as great mothers, great wives and great daughters. India has produced great women scholars, queens, administrators and artists. Whether the women of India have officially renounced the world of materialism or not, Indian women in general have remained saintly in thought, word and deed. The spirit of renunciation, of dedication, of devotion, of service has guided the footsteps of the women of India down the generations. A great mother is undoubtedly a great saint though immersed in the visible sea of *samsara*. However, a number of women formally renounced the pleasure and pains of the material world and blossomed forth into great spiritual personalities. In this article an attempt is made to recall in brief the inspiring lives of a few women saints of India.

**Avvaiyar :** Avvaiyar was a contemporary of Sri Tiruvalluvar, the author of the great work Tirukkural. She is an outstanding personality of the prechristian era. She is held in high esteem as she was, during her lifetime, a friend, philosopher and guide to the mightiest of kings and the humblest of human beings. Though her life is shrouded in myth and legend, one still gets a glimpse of her real greatness. The orphan child Avvaiyar, was picked up by a poet and brought up by him. She grew to be a pretty maid and many kings were anxious to marry her. But she was deeply religious and service minded; she refused to marry. Her foster parents however, wanted her to get married, especially when kings came vying with one another to marry her. Avvaiyar wept her soul out when she came to know the decision of her parents and that she was destined to become the wife of a neigh-



bouring prince. She prayed to Lord Vinayaka to save her from this dilemma. "Oh, my Lord, these people are only after my youth and beauty; but I would like to dedicate myself to the task of spreading knowledge and offer myself wholly to the Goddess of learning. Please take away my youth and my beauty so that I can, in peace choose my way of life." The story goes that Lord Vinayaka responded immediately to her prayers and Avvaiyar was almost instantly turned into an old woman. She was no longer a prize for princely grooms. Avvaiyar went around Tamil Nadu spreading knowledge and wisdom.

Avvaiyar lived a life of simplicity. She has written many ethical works, which are known for their words of wisdom. Atti Chudi, Knorai Ventan, Ulaha Niti; are a few of her works. Some of her interesting sayings are: "The tree on the bank of a river and a life of dependence on a king both are insecure. No profession is as independent and dignified as that of independent tillers." "Judge not men by size. The vast ocean has water not fit for bath. But the tiny spring by its side has water good for bathing and drinking." "The irrigation tank needs bunds. But not the sea. The low need to protect themselves. But not the mighty wise." "Cool are the rays of the moon, cooler still is the sandal paste; coolest are the pleasant words of the gracious who have love, learning and patience."

**Akkamahadevi :** "I have fallen in love, O mother, with the Beautiful One, who knows no death, knows no decay and has no form; I have fallen in love, O mother, with the Beautiful One, who has no middle, has no end, has no parts and has no features; I have fallen in love, O mother, with the Beautiful One, who knows no birth and no fear; I have fallen in love with the Beautiful One, who is without any family without any country and without any equal; Chenna Mallikarjuna, the Beautiful is my husband. Fling into the fire husbands who are subject to death and decay." Akkamahadevi who loved Chennamallikarjuna like this, could not live in the worldly way. Mahadevi was the daughter of a devout Saiva couple who lived in Udatadi, ruled by a king named Kausika. Much against her will, circumstances forced her to marry Kausika, in whose palace she lived for some time. However she renounced the family to go to Sri Saila the abode of her Lord Mallikarjuna. Akkamahadevi is an outstanding figure of the twelfth



Century, an age of social and spiritual resurgence in Karnataka. She has left behind her a rich legacy of spiritual wisdom in her *vachanas*. One of her *vachanas* advises the people as follows: "How can you be afraid of the roaming beasts when you have made your home on the mountains? How can you be afraid of the foaming waves when you have built your hut by the side of the sea? How can you be ashamed of the noise and buzzle when you have your house in the midst of a fair? When you are once born in this world, when praise crowns you and blame breaks you, learn to be patient, peaceful and restful."

**Mira Bai :** Mira bai is a household name in this country. She was born in 1504. She married prince Bhojraj, the eldest son of Rana Sanga of Chittor. She lived a short span of life of fortysix years to pass away in 1550, at Dwaraka. Mira was a great devotee of Krishna. She worshipped him and sang of his infinite love and mercy. When her mother advised her to lead a normal worldly life she is quoted to have said : "O mother, Giridara Gopala married me in a dream . . . I have loved this Divine cowherd who played the flute on the banks of Yamuna from my childhood. I can never give up my love for Him. It is eternal." Even after her marriage with Prince Bhojraj, she spent most of her time singing and dancing in the name of Krishna. Though she was advised to live in the traditional royal way, she did not care for such an advice. It is said that when she lost her husband, she was asked to do 'sati'. But Mira refused and said her Lord is immortal. Mira was subjected to many hardships. The Rana sent her a cup of poison and Mira drank it only to find the poison turn into nectar. The Rana sent a bed of nails. But when Mira slept on it, it turned into a bed of flowers. Finally Mira left Chittor to go to her uncles place at Merta. From there she went on a pilgrimage to Brindavan, Mathura and other Vaishnavite places. She finally settled down at Dwaraka in Saurashtra. Mira Bai is a great name in the galaxy of devotees of Lord Krishna. Unstinted and unstained love to Hari is the theme of her *bhajans* and the essence of her life.

**Tarigonda Venkamba :** Venkamba was born in Chittoor district in the 19th century. She was married at a very early age, but lost her husband almost soon after marriage. Though still very young she



was endowed with the courage and vision to refuse to obey some of the traditional customs. When she was asked to shave her head at the death of her husband; she told her father that no Lord would ask for the hair of a woman merely because she had lost her husband. 'So long as our inclinations are pure she explained 'no God would feel offended'. Venkamba received initiation from a renowned guru. She used to remain in deep meditation in the Narasimha temple of her own village. However, she was forced to go out from there by the pestering villagers. She stayed at Tirupati for sometime and then proceeded to a peaceful valley called Tumulurukona. Finally she settled down in a pavilion near the lake called 'Swami Pushkarini' where she lived and wrote to enlighten the world. All her works are dedicated to Lord Narasimha of Tarigonda. She was an inspired writer with a simple poetic style marked by folk vigour. Among her works, Venkatachala Mahatmya, Rajayoga Sara and Vasistha Ramayana have been published. In her Venkatachala Mahatmya she says: "I did not learn my alphabets from any teacher, I have not learnt even the elements of prosody. I have not read any literary works. I am only an instrument in the hand of musician. I am tuned by the Lord. I sing His glory."

**Conclusion :** Women in hundreds have tread the path of spirituality and become great saints. Indian women of today have a great tradition set for them in practice and precept. It is for us not to bid farewell but always fare forwards in our journey from here to eternity.



India is, above all others, the land of great women. Wherever we turn, whether to history or literature, we are met on every hand by those figures, whose strength She mothered and recognised, while She keeps their memory eternally sacred.

—Nivedita



॥ ॐ नमो भगवते साईनाथाय ॥

ॐकारकन्दवासाय शोकाघातिहराय ते ।  
ओंकारैकस्वरूपाय नमोस्तु सायिने नमः ॥  
नकाराय नमस्तेऽस्तु नक्रप्रहर्तिहारिणे ।  
नलिनाङ्घ्रियुगायाम्बु सायीशाय नमो नमः ॥  
मोहान्धकारहन्त्रेऽस्तु मोक्षप्रदाय ते नमः ।  
मुदिताम्बुजवक्त्राय नमस्ते सायिने नमः ॥  
भकाररूपिणे तस्मै भक्ताभीष्टप्रदायिने ।  
भक्तिमुक्तिप्रदायास्तु सायीश्वराय ते नमः ॥  
गकाराय नमस्तुभ्यं गङ्गाधरस्वरूपिणे ।  
गन्धद्वाराय शान्ताय नमस्ते सायिने नमः ॥  
वकाराय नमस्तुभ्यं वन्दितायास्त्रिलैर्जनैः ।  
वत्सलाय नतानां वै मायिराजाय ते नमः ॥  
तेजस्विने नमस्तुभ्यं तमोहन्त्रे नमो नमः ।  
तेजोरूपाय वेद्याय नमस्ते सायिने नमः ॥  
सार्थोद्देशदायास्तु सासूयगुणहन्त्रिणे ।  
सानन्दाय निजार्थाय सायिनेऽस्तु नमो नमः ॥  
ईप्सितार्थप्रदायास्तु सीतारामस्वरूपिणे ।  
ईङ्कारनादरूपाय सायिनेऽस्तु नमो नमः ।  
नामरूपादिहीनाय नारायणस्वरूपिणे ।  
नादनादान्तवेद्याय सायिनेऽस्तु नमो नमः ॥  
थाकाराक्षररूपाय ताताय परमेष्ठिने ।  
तापत्रयविनाशाय सायिनेऽस्तु नमो नमः ॥  
यजुपतये नमस्तुभ्यं यज्ञेश्वराय ते नमः ।  
यशस्तपोमिरूपाय सायिने सततं नमः ॥  
अक्षरैर्द्वादशैः सायिनाथस्य संस्कृतां स्तुतिम् ।  
अभीप्सितार्थसिद्ध्यर्थं भक्तिमान्सर्वदा पठेत् ॥



ॐ सहनाववतु सहनौभुनक्तु महवीर्यं करवावहै तेजस्विनावधीतमस्तु मा विद्विवावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

May the wicked turn good  
May the good attain peace  
May the peaceful be freed  
from all bondage and  
May the liberated redeem others

ದುಷ್ಕರು ಶಿಷ್ಟರಾಗಲಿ  
ಶಿಷ್ಟರು ಶಾಂತರಾಗಲಿ  
ಶಾಂತರು ಬಂಧಮುಕ್ತರಾಗಲಿ  
ಮತ್ತು  
ಮುಕ್ತರು ಇತರರನ್ನು ಉದ್ಧರಿಸಲಿ

May everybody be happy  
May everybody be free from disease  
May everybody have good luck  
May none fall on evil days

ಎಲ್ಲರೂ ಸಂತೋಷವಾಗಲಿ  
ಎಲ್ಲರೂ ನಿರೋಗಿಗಳಾಗಲಿ  
ಎಲ್ಲರೂ ಅದೃಷ್ಟಶಾಲಿಗಳಾಗಲಿ  
ಯಾರೂ ದುರ್ಮಾರ್ಗಿಗಳಾಗದಿರಲಿ

May everybody surmount difficulties  
May everybody have good fortune  
May everybody realise his ambitions  
May everybody rejoice everywhere

ಎಲ್ಲರೂ ಕಷ್ಟಗಳನ್ನು ದಾಟಲಿ  
ಎಲ್ಲರೂ ಭವಿಷ್ಯವೂ ಶುಭವಾಗಲಿ  
ಎಲ್ಲರೂ ಆಶಯಗಳೂ ಈಡೇರಲಿ  
ಎಲ್ಲರೂ ಎಲ್ಲೆಲ್ಲಿಯೂ ಆನಂದಿಸಲಿ

ॐ असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा अमृतं गमय ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥